

**INTERNATIONAL THEOLOGICAL SEMINARY**

**THE ROLE OF THE LOCAL CHURCH IN  
TRANSFORMATIONAL DEVELOPMENT: A  
REFLECTION OF CAMEROON BAPTIST CONVENTION  
CHURCHES IN WEST CAMEROON**

By

Fonjoh Philip Kindong

A Thesis Presented to the Faculty of the

International Theological Seminary

In Partial Fulfillment of the

Requirements for the Degree

Master of Theology

Los Angeles, California

June 2017

**INTERNATIONAL THEOLOGICAL SEMINARY**

**Thesis Approval**

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Approved:

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## **ABSTRACT**

Kindong, Fonjoh Philip. *The Role of the Local Church in Transformational Development: A Reflection of Cameroon Baptist Convention Churches in West Cameroon*, 2017.

International Theological Seminary, Master of Theology (ThM), 131.

The Role of the local Church in Transformational Development is a debatable issue among the Christians and local church leaders in the Cameroon Baptist Convention Churches in West Cameroon and in the world. This thesis examines the role of the local Church from a historical and a theological perspective while reflecting on the Cameroon Baptist Convention churches in West Cameroon. The argument in this thesis is that the ministry of the local church is not just limited to spiritual things but to the restoration of humanity. If the local church is not transformational in its ministry, her impact will not be felt in the community. It is proposed in this thesis that the local Church should not depart from its mandated role which is transformational development.

This thesis provides evidences that the Jamaican Missionaries who first brought the Gospel to West Cameroon were transformational in their ministry. The developmental process in Cameroon was first started by the missionaries by opening of schools, bringing the first printing press, teaching people different skills while preaching the Gospel. Their work had much impact in West Cameroon. This thesis also critiques some developmental theories and proposes integrated development theory for the church.

Theologically, this thesis argues that with the fall of man, everything was affected and need to be redeemed back to God. The shalom of the New Testament is fulfilled in Christ because God's mission was completed in Him. When Christ was returning to

heaven, he left the church with a mission which is to make visible the kingdom of God to all men. The local Church therefore is the instrument that will bring solution to the problem in the world through Transformational development.

The local church does not have another mission statement apart from the one Christ left them with which is transformational development. The Gospel should therefore affect all areas of life and so change man. The conclusion in this thesis is that Cameroon Baptist Convention Churches in West Cameroon should follow the example of Christ and the Early Church by demonstrating the love of God in all aspects of life while applying the integrated developmental theory.

Rev. Dr. James S. Lee

Word Count: 356

## **ENGLISH LANGUAGE DISCLAIMER**

As a non-native speaker of English, I am aware that my writing may at times lack clarity, though I have attempted to write as clearly as possible. Please note that the primary purpose of this work is to acknowledge a theory and to apply it to a particular context. I appreciate the editorial assistance I have received from various individuals, but acknowledge that the responsibility for this work is entirely my own.

## **DEDICATION**

This thesis is dedicated to my lovely wife, Becky Limnyuy and my children Nathan, Charissa and Joy. Thank you for your endurance, support and prayers while I was far away from you. We will soon be together as a family. Love you dearly.

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# CHAPTER 1

## INTRODUCTION

What is the role of the local church in society? Is the church to be concerned about spiritual things or physical things? Should the church be concerned about both? Should the church be concerned about the problems of the world? Should the church be concerned about development? Should the church attempt to offer solutions to the world's socio-economic or political problems? These are questions that are often asked about the role of the local church. Human needs are so important that the church should consider meeting these needs. We do not need to choose the needs we want to meet as a church. Dewi Hughes states that:

All too often, the stumbling block and the foolishness that prevent non-Christians from turning to Christ are not really the stumbling block and foolishness of the gospel-centered in "Christ crucified"(I Corinthians 1:23), but the self-righteous attitude and the indifference to basic humans on the part of Christians<sup>1</sup> [and the local church]

Many Christians only look for spiritual needs to meet. Physical needs are not their concern. These attitudes of Christians are a stumbling block to people receiving the gospel. Solving people's immediate problems can usher them into the kingdom of God if it is done with love and compassion. Even people who are already in the kingdom still have problems that need to be taken care of by the church. These questions asked above, are a prime concern to the writer of this thesis who grew up attending a Baptist Church in

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<sup>1</sup>David Claydon, "A New Vision, A New Heart, A New Call," in Vol. 1 of *World Evangelization* (Pasadena, California: William Carey Library, 2005), 226.

West Cameroon<sup>2</sup> in Africa. If a careful study is done on the role of the local church in development, it will be of help to the church and to those in the community who are questioning the role of the local church. I concur with George W. Peters who says "Because the church is God's unique creation and not the result of historical and natural processes, and because she is God's possession through Jesus Christ, it is to be expected that she has been designed for a unique purpose and mission."<sup>3</sup>This thesis is a theological oriented study and we will, therefore, be considering the biblically mandated role of the local church in the world while reflecting on the Cameroon Baptist Convention Churches in West Cameroon.

People have different perspectives in the way they look at the role of the local church. According to this study, the role of the local church is not only in preaching the good news: it must be transformational development.<sup>4</sup> When some hear of development, all that comes to mind is the work of the government in changing physical structures. Transformational development in this thesis will be referring to the positive changes in the whole of human life: materially, socially, psychologically and spiritually. God cares about the total well- being of all creation. He cares for the hungry, the poor, widows,

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<sup>2</sup>Jason Mandryk, "Operation World: The Definitive Prayer Guide to Every Nation,"In *WEC International Biblica* 7<sup>th</sup> ed. (Downer Grove, Illinois: InterVarsity Press, 2010), 189. Mandry affirms that, "The total land area of Cameroon is 475,442sq.km on the continental 'hinge' between West and Central Africa. Semi-arid in the North, grasslands in the Centre, the rainforest in the South. About 286 peoples, with many more sub-groups and dialects. One of Africa's most ethnically and linguistically complex countries. Languages, maybe 500 or more."

<sup>3</sup>George W. Peters, *A Biblical Theological of Missions* (Chicago: Moody Press, 1972), 208.

<sup>4</sup>This phrase "transformation development" will be used repeatedly in this thesis. It will be good to understand the definition of transformational development right from the beginning so that one will be able to understand the direction of this thesis. If the term transformation is not grasped right from the beginning one will not be able to understand the whole thesis. I will not just use development. The traditional term for both the church and government is development. According to Bryant L. Myers in *Walking with the Poor: Principles and practices of Transformational Development*, (Maryknoll, New York: Orbis Book, 1999), 3 says, "I use the term transformational development to reflect my concern for seeking positive change in the whole of human life materially, socially, and spiritual." Therefore, the research will also be using transformational development in this same perspective. In other words, this is also what some call wholistic ministry. In this thesis, we will use transformational development.

orphans and he cares about the environment too. He denounces oppression and tyranny and calls for justice (Deut. 10:18, Isaiah: 58:1-10). God's people are to be the voice for the voiceless and defender of the powerless, and so express their love. God's people are to be involved in transformational development because all that God created was good (Gen.1:31). The local church must continue to make it good as God intended it to be.

### ***1.1. Statement of the Problem***

The local church's involvement in transformational development is a debatable issue. Some hold that local churches should not be involved in development. They argue that local churches' primary call is to preach the Gospel of the kingdom and not development. One of those people who says social action is not the work of the church is Peter W. George. I do not agree with his view that "social welfare and advancement are significant and desirable; however, such services are not the mission of the church. Neither are they focal in the New Testament. New Testament Christian social ethics is personal, not ecclesiastical."<sup>5</sup> This thesis will argue against this view because it is a distortion of the gospel. The local church needs to be involved in social action and advancement because we are commanded to love all people. If the local churches stop transformational development, Christians will be preaching a half Gospel. The visible church is to live out Christ who is the embodiment of the church.

The church, to an extent, has accepted the separation between the physical and the spiritual world. The world has pushed the church aside to only act in the spiritual world, while the government and other human institutions take responsibility over all the things

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<sup>5</sup>Peters, *A Biblical Theological of Missions*, 210.

that are happening in the world.<sup>6</sup> According to George W. Peter “evangelization is the intelligible, attractive, meaningful, purposive and persuasive presentation of the gospel. This remains our determining ministry and continuing thrust. This is our supreme and primary calling.”<sup>7</sup> This is a view to be argued against in this thesis because the role of the local church is to be transformational. Bryant L. Myers explains this dichotomy in ministry:

Loving God is spiritual work, and loving neighbors takes place in the material world. So evangelism (restoring people's relationship with God) is spiritual work, while social action (restoring just economic, social, and political relationship among people) is not. In the final analysis, this false dichotomy leads Christians to believe that God's redemptive work take place only in the spiritual realm, while the world is left, seemingly, to the devil.<sup>8</sup>

This dichotomy gives Christians a false perspective of ministry according to Myers. Many Christians hold to this false perspective. This thesis argues against this false perspective. Religion is being separated from transformational development simply because religion deals with the spiritual realm and development is a social activity which does not belong to the church. Transformational development in the context of this thesis will be referring to human “upliftment” both spiritually and physically.

The nature of the Church is to reflect who Christ is because the church belongs to him. Christ transforms people entirely and not just in parts. The influence of Christ was felt in the community in all areas of life. Transformational development according to this thesis is the role of the church as it preaches the gospel of Christ bringing people in the kingdom and helping them to live in the kingdom now and the kingdom to come. We are in the world and not of the world.

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<sup>6</sup>Myers, *Walking with the Poor*, 5.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

## ***1.2. The Purpose of the Study***

The purpose of this study is to critically examine the role of the church in transformational development from a theological perspective, reflecting on the Cameroon Baptist Convention churches in West Cameroon, Africa. This thesis will argue that the church is a transforming agent in all aspects of life and not just spiritual aspect. This study will demonstrate that the Cameroon Baptist Convention churches in West Cameroon have a significant role to play in transformational development. This thesis will demonstrate that the role of the local church is not just limited to spiritual things but to the restoration of humanity. Therefore, the biblical role of the local church should be to touch humanity spiritually and physically. If the church is not doing this, its impact and role in West Cameroon and in the world will not be felt. This thesis is meant to provide insight for the Cameroon Baptist Convention churches in West Cameroon, concerning transformational development.

Furthermore, this thesis will reflect on how the Cameroon Baptist Convention churches are carrying out the ministry of transformational development. It has been observed that the church is often focusing on preaching the good news and not getting involved in the complete development of persons. It will also be demonstrated that, because the church has departed from a biblical based developmental role, it has failed to address the social needs of the poor and the distressed, to care for the environment. In this failure, the church no longer reflects the model of Christ himself, who came to uplift and transform human lives. So the church must not only be focusing on individuals but on the whole creation which was affected by sin. If the church is to be effective, it must take



both the good news and the context seriously. The fall of man affected not just the individual but the whole of society.

The Bible gives us a clear picture of transformational development based chiefly on Gen. 1:28. The challenge has been on how to address the dualism of the spiritual and the physical needs of man. Man's needs are to be met by transformational development (spiritually and physically). The Lausanne covenant supports this thesis by stating that:

We affirm that God is both the Creator and the Judge of all people. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.<sup>9</sup>

The objective of this thesis is to demonstrate biblically and theologically that it is the role of the church to be involved in transformational development. The reflection will be for the Baptist churches in West Cameroon, not the denomination as a whole.

### ***1.3. The Methodology of the Study***

This thesis is a theological study of the role of the local church in Transformational development with reflections on Cameroon Baptist Convention Churches in West Cameroon, Africa. Therefore, the foundation for this study will be on

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<sup>9</sup>“Lausanne Movement Connecting Influences and Ideas for a Global Mission”<https://www.lausanne.org/content/covenant/lausanne-covenant> , (accessed on the 24th May, 2017).

what the scriptures teach on the role of the local church in transformational development. The study will examine, the history of the early missionary work in Cameroon, theories of development, creation, the purpose of creation, the fall of man and its effect on humans, the promise of the Messiah, Isaiah's prophecy of the Messiah, his purpose and mission (Isaiah 61:1-2), Nehemiah and Habakkuk as transformational leaders, Jesus and transformation, and the Early Church and transformation.

The researcher's aim is to understand the role of the local church in transformational development from a biblical and theological perspectives. The scope of the study is limited to transformational development by the local church and not by any other agency. This thesis is not about Cameroon Baptist Convention but a reflection on Cameroon Baptist Convention churches in West Cameroon, Africa. The study is not intended to be exhaustive.

#### ***1.4. Conclusion***

The local church needs to preach the complete gospel of Christ which this thesis understands as transformational development. This introductory chapter has provided the background of the study. Transformational development is the role of the local church in the society. The church must be doing that which God has called her to be doing in the world. The ministry of the church is an integrated ministry based on love just like the early Church in Acts 2. The church is to show love to all. Luke 10:25-37 give us a picture of how we need to live in a community. A loving church shows love and compassion even to those for whom there is no relationship with the church, but are in need. I will therefore conclude in this chapter that the church's role in the society is an integrated

ministry of love and compassion as the foundation of its work. The summary of the whole Bible is “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.”

## **CHAPTER 2**

### **BACKGROUND OF THE STUDY**

#### **2.1. *West Cameroon***

Cameroon has a total land area of 475,442sq.km. Cameroon is located on the continental ‘hinge’ between West and Central Africa. Semi-arid in the north, grasslands in the center, and rainforest in the South.<sup>1</sup> West Cameroon is also called Southern Cameroon, English Speaking Cameroon or Anglophone Cameroon. The name Cameroon also has different spellings: Cameroons, Cameroun, and Kamerun. These different names grew out of the linguistic and political history of the country.<sup>2</sup> Throughout this research, we will use the current English spelling, Cameroon and the French spelling Cameroun will also be used in some cases.

Although the Portuguese arrived on Cameroon’s Coast in the 1500s, malaria prevented significant European settlement and Conquest of the interior until the late 1870s, when large supplies of the malaria suppressant, quinine, became available. The early European presence in Cameroon was primarily devoted to Coastal trade and the acquisition of slaves. The northern part of Cameroon was an important part of the Muslim slave trade network. The slave trade was largely suppressed by the mid-19<sup>th</sup> century. Christian missions established a presence in the late 19<sup>th</sup> century and continue to play a role in Cameroonian life.<sup>3</sup>

Slave trade was a mixed blessing to the people of Cameroon. It is hard to mention the gospel coming to Cameroon without mentioning the slaves. Slave trade by the

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<sup>1</sup>Patrick Johnstone and Jason Mandryk, *Operation World: When We Pray God Works*, 21<sup>st</sup> Ed. (n. p.: Paternoster Publishing, 2001), 140.

<sup>2</sup>Lloyd E. Kwast, *The Discipling of West Cameroon: A Study of Baptist Growth* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1971), 10.

<sup>3</sup>US Department of State, <https://www.thoughtco.com/brief-history-of-cameroon-43616>, “A brief History of Cameroon” (accessed May 17, 2017).

Europeans was mostly in the coastal areas of Cameroon while the Northern part was also an important area for Muslim slave trade. Cameroon is divided between the French speaking and the English speaking areas. Concerning Cameroon's independence:

French Cameroon achieved independence in 1960 as the Republic of Cameroon. The following year the largely Muslim northern two-third of British Cameroon voted to join Nigeria; the largely Christian southern third voted to join with the Republic of Cameroon to form the Federal Republic of Cameroon. The formerly French and British regions each maintained substantial autonomy.<sup>4</sup>

Cameroon in the past years seems to have been stable politically. Patrick Johnstone and Jason Mandryk in *Operation World* said concerning Cameroon "Simmering tensions between Anglophone and Francophone regions could spell trouble for the future."<sup>5</sup> Things have suddenly changed in Cameroon politically as he suggested six years ago. Since November 2016 the country has been in serious political instability because the English-speaking Cameroonians are being marginalized by the government.<sup>6</sup> The focus of this research is not on the political issues in Cameroon but on the role of the church in transformation development in Cameroon particularly in West Cameroon.

How can the church of Jesus make an impact in an area of political instabilities? Many in West Cameroon are living in abject poverty but faithfully serving the Lord. The church has been in this part of the country since 1800. Does the church have a role to play apart from the spiritual concern of the people? To what extent is the impact of the church felt in this part of the country? Is it that the church is ignorant of its role or it is negligence? This is the area this thesis will concentrate on. This thesis will only reflect on

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<sup>4</sup>US Department of State, <https://www.thoughtco.com/brief-history-of-cameroon-43616>, "A brief History of Cameroon" (accessed May 17, 2017).

<sup>4</sup>Kwast, *The Discipling of West Cameroon*, 13.

<sup>5</sup>Johnstone and Mandryk, *Operation World*, 189.

<sup>6</sup>The Washington Post (WP Company LLC)[US] <http://www.washington.com/news/monkey-cage/wp/2017/06/02/Cameroon-has-been-in-crisis-for-six-months-heres-what-you-need-to-know> (accessed June 2<sup>nd</sup>, 2017).

West Cameroon Baptist Convention churches. Because the mainline churches have failed in their responsibilities, some individuals have taken it upon themselves to begin independent churches which Andre Talla called “African initiated Churches”<sup>7</sup> Many people right till 1970 didn’t know they could begin a church. They were always waiting for a white person to establish a church.<sup>8</sup> Many Pentecostals churches are filled with former member of main line denominations. People turn to go these churches because the mainline denominations are not involved in prophecies, healing, miracles and deliverance ministries or fervent and courageous against the powers of darkness.<sup>9</sup> Many churches have been created recently by Cameroonians to meet the needs of the people.

## **2.2. Cameroon Baptist Convention**

Christianity was first planted in Cameroon about one hundred and fifty years ago. The first missionaries to be in Cameroon were the Baptist missionaries.<sup>10</sup> The missionaries spread the message of Jesus Christ through the hot jungles of the coastal lowlands and also reached the farthest corner of the high, grassy plateau of the northern borders.<sup>11</sup> Since then the church has been in existence in Cameroon and has been growing. Solomon NforGwei States that, “A history of the Baptist Mission in Cameroon must begin on the Island of Jamaica. The idea of a mission to Africa was born in the minds of

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<sup>7</sup>Andre Talla, “Missions from the Majority World: Progress, Challenges, and Case Studies” in *Evangelical Missiological Society*, Enoch Wan and Michael Pocock, eds. No 17. (2009), 205.

<sup>8</sup>Talla, 207.

<sup>9</sup>Ibid.

<sup>10</sup>Kwast, *The Discipling of West Cameroon*, 13.

<sup>11</sup>Ibid.

Jamaican Christians of African descent.”<sup>12</sup> The evangelization of West Cameroon did not begin in Europe or North America. It started on the small Caribbean Island of Jamaica.<sup>13</sup>

This missionary effort was initiated by the freed slaves who thought of returning to their ancestral land with the gospel. One may ask, where is Jamaica?

Jamaica is an island country situated in the Caribbean sea, consisting of the third-largest island of the Greater Antilles. The island, 10,990 square kilometers (4,240sq.mi) in surface area, lies about 145 kilometers (90mi) south of Cuba, and 191 kilometers (119 mi) west of Hispaniola (the island containing the nation-states of Haiti and the Dominican Republic). Jamaica is the fourth-largest island in the Carribean, by area.<sup>14</sup>

According to Lloyd E.Kwast, “with the emancipation of Negro slaves in Jamaica in 1838, there arose among the Jamaica Baptists a spontaneous concern to carry the message of Jesus Christ to West Africa, the land of their ancestry.”<sup>15</sup> It was, therefore, the initiative of the Negro-slave<sup>16</sup> or black slaves to take the gospel to West Cameroon, their ancestral land. We can only suggest that these freed slaves were motivated by the freedom they had and their love for their people in Africa to hear the gospel which they had received. The slaves were also moved with the way the Baptist Missionary Society ministered to them. The Baptist Missionary Society in England made a great impact to

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<sup>12</sup>Solomon Nfor Gwei, “History of the British Baptist Mission in Cameroon, with Beginnings in Fernando Po, 1841-1886” (Ruschlikon-Zurich, Switzerland, 1966), 1.

<sup>13</sup>Kwast, *The Discipling of West Cameroon*, 63.

<sup>14</sup>Jamaica, “<https://en.wikipedia.org/wiki/Jamaica> (accessed on May 15th, 2017).

<sup>15</sup>Kwast, *The Discipling of West Cameroon*, 63.

<sup>16</sup>“Negro” in *New Oxford American Dictionary*, 3 ed. Angus Stevenson and Christian A. Lindberg (Eds) (Oxford: University Press, 2001), 1174 believes that the word Negro is –“ a member of any of the indigenous dark-skinned peoples originally native to Africa south of the Sahara”. This word Negro was adopted from Spanish and Portuguese and first recorded from the 16<sup>th</sup> century. It remained the Standard term throughout the 17<sup>th</sup>-19<sup>th</sup> centuries and was used as W.E.B DuBois and Booker T Washington in the early 20<sup>th</sup> century. Since the black power movement of the 1960s, however, when the term black was favored as the term to express racial pride, Negro has dropped out of favor and now seems out of date or even offensive in both US and British English. The 2010 US census questionnaire was criticized when it retained the racial designation Negro as an option... The census Bureau defended its decision, citing the 2000 census forms, on which more than 56000 individual handwrote "negro" (even though it was already on the form). Apparently, Negro continues to be the identity strongly preferred by some Americans.

the physical and spiritual welfare of the Negro slaves who were in Jamaica since 1814.<sup>17</sup> Their ministry was transformational (physical and spiritual) and caused the Negro-slaves to think of returning to their ancestral land with the gospel. The Negro's emancipation began when:

William Knibb, a missionary of the B.M.S[Baptist Missionary Society], arrived in Jamaica in 1824 and was shocked by the cruel treatment of the Negro slaves. He devoted himself to the fight for their emancipation. By an act of the British Parliament, they were all set free on August 1, 1838, along with others in slavery through the British empire.<sup>18</sup>

William Knibb fought for their physical liberation which later had an impact on their spiritual life. The night of their liberation gave them a different perspective of life and ministry in Africa their ancestral land. Solomon Nfor Gwei quoting John M. Merrick at the Baptist Missionary Society annual meeting in 1843 says:

The very night that liberty was proclaimed in that land- the night that the yoke was broken from their necks, that their shackles were snapped asunder – they resulted to the house of God to bless him for temporal liberty, and that very night fully resolved that Africa, their fatherland, should be blessed with the gospel.<sup>19</sup>

It will not be an overstatement to say that emancipation made the Negro to openly express that which was hidden. Solomon Nfor Gwei supports this fact and I agree with him that “emancipation made it possible for the Jamaican Christians to express openly a long, deep-seated but hidden desire. They saw no better way of expressing their gratitude to God for their freedom then by carrying the gospel to those in the lands of their forefathers who were still living under the yoke of the pagan superstition.”<sup>20</sup> From this time these Negroes in Jamaica had a passion for the salvation of African people their

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<sup>17</sup>Kwast, *The Discipling of West Cameroon*, 64.

<sup>18</sup>Gwei, “History of the British Baptist Mission in Cameroon,” 1.

<sup>19</sup>Ibid. 2

<sup>20</sup>Ibid.



ancestors.<sup>21</sup> Without emancipation this desire should have never been expressed because you cannot be a slave and seeking to go for mission. One need to be liberated first and that is exactly what happened to the Negro slaves.

According to Kwast, “As early as 1839, several letters were written by the missionaries in Jamaica to the society in Great Britain reporting concern on the part of many Negro Christians for a mission to West Africa, with some offering their personal services for such a venture.”<sup>22</sup> The ardent concern for Salvation of Africa continued to grow. Quoting Solomon Nfor Gwei concerning what Thomas Fowel Buxton (a member of the British Parliament and a leader of the anti-slave movement) said in 1839, “The conversion of Africa to God is the theme of their conversation and their prayers, and the object of their most ardent desires.”<sup>23</sup> They desired to take the gospel they were enjoying back to their people in Africa. Raising support for the work in Africa far away was not a challenge to them. Nfor Gwei states that:

Though the concern was great, the ability and resources of Jamaican Baptists alone were insufficient for the undertaking. John Clarke, Pastor of Jericho Baptist Church, Jamaica, drew up a list of Baptist Church members on the island who were ready to go if means were available. Shortly after emancipation, one of these, Thomas Keith, sold all that he had, obtained a letter of recommendation from Mr. Gardner, his Pastor, and work his way to Africa in order to preach the gospel on the very spot where he had been stolen as a boy.<sup>24</sup>

Thomas Keith’s decision really shows commitment they had to return to Africa with the Gospel. During this period many expressed their desires to contribute as much as they could for church planting in Africa.<sup>25</sup> In the Baptist association meeting in Montego Bay, in Jamaica, in January 1839 there was a proposal to begin a theological institution to

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<sup>21</sup>Ibid.

<sup>22</sup>Kwast, *The Discipling of West Cameroon*, 64

<sup>23</sup>Gwei, “History of the British Baptist Mission in Cameroon,” 2.

<sup>24</sup>Ibid.

<sup>25</sup>Ibid.

be built in Jamaica for the training of missionaries and Pastors.<sup>26</sup> Presenting the desires of the Negroes in B.M.S in London, Knibb opted to pay half of the estimated cost of £1000-1500 per annum. He further told the people that he had reminded some of the Jamaicans volunteers the danger of being sold again into slavery back to Jamaica and they said “we have been made slaves for men, we can be made slaves for Christ.”<sup>27</sup> It was not until 1840 that he was successful in his persuasion.<sup>28</sup> The committee didn’t consider even to act based on his persuasion.<sup>29</sup> Furthermore, “appeals for financial support were received among Baptist churches throughout British with extraordinary eagerness, and the new project gained wide publicity in a very short time. Some Baptists in the U.S.A also promised support and cooperation.”<sup>30</sup> What is now called the Cameroon Baptist Convention came about through the effort of these Negro slaves. Without their initiative, there would be no Cameroon Baptist Convention. Cameroon Baptist Convention went through many stages before becoming a Convention. According to LLOYD E. KWAST:

The Baptist Church became independent of Cameroon Baptist Mission (USA) in 1954. At the time of independence, there were 218 congregations with approximately 180 unordained Cameroon Pastors. Since then the Convention has grown to nearly 500 churches with unordained church teachers and 50 ordained Pastors... In 1954 Cameroon Baptist congregations formed themselves into a fellowship called Cameroon Baptist Convention. The Convention is “a voluntary fellowship of Baptist churches for the purpose of unified efforts in strengthening and extending of the cause of our Lord Jesus Christ in the Cameroon.”<sup>31</sup>

Since independence from the Cameroon Baptist Mission (USA), the Baptist Convention has been involved in evangelization and church planting in Cameroon. The Convention has been growing as well as the churches. Currently, the Cameroon Baptist

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<sup>26</sup>Ibid.

<sup>27</sup>Ibid.

<sup>28</sup>Ibid,

<sup>29</sup>Ibid.

<sup>30</sup>Gwei, “History of the British Baptist Mission in Cameroon,” 4.

<sup>31</sup>Kwast, *The Discipling of West Cameroon*, 93.

Convention (CBC) has about 1000 churches and with about 80,000 Christians and about 650 Pastors. It has two seminaries where the pastors are trained. Kwast says:

The independent government of Cameroon has exercised a very favorable policy toward the work of the churches and the mission agencies. Many of the government leaders are Christians and are members of one of the three dominant churches of West Cameroon-Baptist, Presbyterian, and Catholic. Nearly all Cameroonian leaders received their education in Mission schools. By and large, the official government position toward the work of the missions and churches in West Cameroon has been favorable and has provided for maximum Christian influence over the population. This unusually favorable situation may not long continue. The goal of each mission should be complete discipling as rapidly as possible.<sup>32</sup>

From the quote above, it can be seen that Kwast saw ahead of time that the favorable condition may not always be there. The church ought to have made use of the favorable situation by influencing the government and the society. This influence can only be effective if the church is involved in transformational development. The Cameron Baptist Churches has existed in West Cameroon since independence in 1954. The church has concentrated so much on the spiritual aspect of human development while neglecting the physical and social. Even when the church is creating hospitals and schools, the main reason has not been for the purpose of evangelization but income generation has been the motive in some cases. The reason I say this is because the parents of poor kids cannot afford to pay fees in some of those schools and the poor cannot pay for drugs in these hospitals. So they do not go to the mission hospitals and mission schools. The missionaries who brought the gospel were involved in transformational development. What then happened with the churches in West Cameroon after their independence? It can be said that the nationals who took over from the missionaries could not continue with the good work of the early missionaries.

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<sup>32</sup>Ibid., 61

Development is going on but is not being transformational to an extent. Now the hospitals and schools are money making agents, and not a ministry focus of the church. The Baptist schools are flooded with rich people's children and Baptist hospitals are filled with the rich people because they can pay the school fees and pay for the medication. Now, where will the poor in the community go to? They are dying with no one to help. The gospel is preached to the rich, and the poor are deprived of it. James 1:27 says "Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world."

We can see that the destitute are those neglected in the society. The poor, widows, orphans are those mistreated by the church because they cannot pay for the things the church has. In this kind of context, how can a Christian or a local church reach out to these people? Many who should hear the gospel have died in their homes with no one to help them with medication. Children who should have become great missionaries, doctors, politicians, lawyers and evangelists are been deprived of going to mission schools because they cannot afford to pay the school fees. Preaching the gospel is not just the word that we speak, it is also what we do.

### ***2.3. The Work of the Early Missionaries in West Cameroon***

Joseph Merrick the first missionary to Cameroon with the help of his missionary colleague Alfred Saker, established the first printing press in Cameroon. He opened the first school in Cameroon and built the first permanent building with burnt brick.<sup>33</sup> These missionaries and the churches were not only preaching the gospel and teaching but

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<sup>33</sup>Kwast, *The Discipling of West Cameroon*, 66.

opening schools and teaching the people other skills. Preaching the Good News and changing the physical structures of the people and the community was their concern.

It appears that, even during the early missionaries' days there was already a conflict between the spiritual and physical ministries. Alfred Saker's younger colleagues did not believe his work to be the "true work of the missionary" What constituted the "spiritual" and "true" work of the missionary, then, lay at the heart of the misunderstanding. Saker writing to defend himself and said this concerning the "true" work of a missionary:

The true work of the missionary is, it seems, to go, book in hand, under a tree here and a shed there, and preach to the people. With me, the work has ever appeared in a different light. It is to go to the man in his house, to sympathize in his sorrows and cares, to aid him to think of a better condition and of the means to attain it. Then, when his attention has been gained, to speak of that higher life which we have lost, and which the loving hand of God will give us again if we will hear Him. Who, my dear brother, is to measure the value of such a simple lesson given from one heart to another heart, from a soul in light to a soul in darkness? And what if such a lesson be given by showing a better way of planting and building? I know that this method has no eclat: there is no noise, but I know there are great results...now we can get a settled congregation. Yet, while there are heathen around us, the work must go on from house to house, and from heart to heart, if it is to succeed. To me, it has ever been that the spiritual work is to get at the heart of the individual man. How it is done I don't care a pin.<sup>34</sup>

This challenging response is still relevant today. His approach of reaching people was doing something physically but with the purpose of reaching them with the gospel of Christ. With this method of reaching people, it can yield good results. I strongly agree with Alfred Saker in this approach to preaching. It is God who saves the people. Our job is to do our best in presenting the gospel in a way that the people should be able to understand it. Alfred Saker ministered transformational and allowed the result of saving the person to God. During Saker's missionary work, there was also the separation between what is spiritual and physical. Kwast says:

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<sup>34</sup>Ibid.,74-75

Missionary methods and policies initiated and employed by Alfred Saker and his fellow missionaries more than a hundred years ago continue to influence, to a significant degree, the way in which West Cameroon church history is being written today. Many of the secular and spiritual innovations adopted by the Cameroonian church of the 1860's foreshadowed the church of the 1960's and if the world remains, will continue to influence the church of the 2060's.<sup>35</sup>

The work of the early missionaries can never be forgotten because of the impact it had on the people and has continued to make on the people in contemporary Cameroon society in the 21<sup>st</sup> century. It will continue to influence the society for generations. It was a good foundation well laid by the first missionaries. When Cameroon history is discussed, anywhere the work of the missionaries is also mentioned too because of the impact they made on the people and the society. The ministry of the missionaries has continued to mold and shape the church in West Cameroon. But, the work of the missionaries in Cameroon didn't go without criticism.

The work of Alfred Saker came under attack in 1869 after he had served for more than twenty years in Cameroon. The criticism came from his younger colleagues again because of the time and effort he gave to what they regarded as "secular employment."<sup>36</sup> To them, Alfred Saker was spending much time on things that were not "spiritual work." "They argued that Saker spent so much time and effort in "printing, translating, language study, brickmaking, carpentry, agriculture, secular instruction, and administration that little or no time remained for preaching and theology"<sup>37</sup> "The friction became so acute that Dr. E. B Underhill, the secretary of the society, was sent from London in 1869 to make a thorough investigation into all the allegations and report to the B.M.S

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<sup>35</sup>Ibid.,72

<sup>36</sup>Ibid.

<sup>37</sup>Kwast, *The Discipling of West Cameroon*, 72.

Committee.”<sup>38</sup> Saker was making use of his skills and talents in serving the people. These very arguments are still going on today among missionaries and church leaders. The argument among many church leaders in the Cameroon Baptist Convention Churches in West Cameroon is “we do not need to spend our time doing the things that are not “spiritual.”(like business, mechanics, carpentry, farming, etc). Quoting Kwast concerning further criticism of Alfred Saker:

He was challenged for spending time in teaching Cameroonians mechanical skills. From the very start, Saker had regarded a well-built missionary house as essential to the health and well-being of the missionary. To cut and shape the wood needed for permanent buildings. Saker taught some of his converts and others the use of the ax, saw, hammer, chisel, and plane. He also taught them to build kilns, mold clay and burn bricks to make enduring materials that wood ants could not destroy in a few months. An enduring testimony to Saker's well-built structure is the Baptist chapel in Victoria. Built in 1875, and having withstood the damp climate of the tropics, continual use for nearly a century, and even a direct hit by a British cannon ball during the first world war, it still stands strong.<sup>39</sup>

Alfred Saker didn't stay quiet after hearing some of his colleagues criticized him for his work. He defended himself for teaching mechanical skills and building strong permanent missionary building by writing this: “Where would we all have been if still confined to the frail, sickly huts of the heathen? Deaths among us have diminished in proportion to a better housing, and how can we get better house but by personal labor.”<sup>40</sup> Alfred Saker's concern for the people was generally twofold: “ First, he was interested in securing a healthy dwelling; second, in providing “instruction to the natives, young and old to go and to do likewise”<sup>41</sup> He wanted to teach the people to be able to teach others. This was the best method of transferring that which he brought to the people, which I will call sustainability.

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<sup>38</sup>Gwei, “History of the British Baptist Mission in Cameroon,” 86.

<sup>39</sup>Kwast, *The Discipling of West Cameroon*, 73.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

Now, what will one say Saker's critics were calling "secular work" and "spiritual work"? Kwast says we cannot know. One must assume that since nearly all of these younger men were engaged primarily in teaching and preaching, it is this that they would have defined as "spiritual"[work].<sup>42</sup> Most people in West Cameroon call teaching and preaching "spiritual" work and any other thing people do is "secular" job. This kind of misunderstanding is still going on today in the Baptist churches in West Cameroon. Some have termed some jobs as "secular" and others as "spiritual". According to many, spiritual things have to do only with the reading of the bible or praying.

During their missionary days, the growth of the gospel was slow in the early years. What attracted many people to the church was the schools that were opened in Victoria primarily for the children of converts, but it also attracted neighboring people from Bimbia, Bota, neighboring Bakweri villages, and Wovea islanders were sending their children to Victoria to be trained in the Christian school. Some people who had not accepted the gospel sent their children to the Baptist school.<sup>43</sup> The early missionaries used what they had or knew how to reach out to the people in West Cameroon. Right from the beginning, the missionaries taught members to be self-supporting and independent. When constructing a building, members would bring mats and the members did the work by themselves.<sup>44</sup> Solomon Nfor Gwei states "Saker's plan for the entire district was to train as many self-supporting native workers as possible. By this time there were already some native Pastors and teachers supported by the churches."<sup>45</sup> Even children came to live with the missionaries to receive special training. Some within a very short time were able to learn how to read.<sup>46</sup> Furthermore "Churches were taught from the beginning not to rely on foreign help. As they grew they learnt to support their ministers and bear their own expenses. The strong churches aided weak ones. Some poor churches were encouraged to choose able members to serve them on a voluntary basis rather than look for outside help."<sup>47</sup>

Various crops were introduced and encouraged by the missionaries for cultivation. The mission stations in the coastal areas became industrial. People were taught different things in these areas like printing, carpentry, brick making, building and other

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<sup>42</sup>Ibid.

<sup>43</sup>Ibid., 71

<sup>44</sup>Gwei, "History of the British Baptist Mission in Cameroon," 84.

<sup>45</sup> Ibid., 85

<sup>46</sup>Ibid.

<sup>47</sup>Ibid., 128



handicrafts.<sup>48</sup> The missionaries were able to achievement many things during their stay in West Cameroon. Solomon Nfor Gwei quotes Winwood Reade summing up the accomplishments of the B.M.S:

I do not at all understand how the changes at Cameroons and Victoria have been brought about. Old sanguinary customs have to a large extent been abolished; witchcraft hides itself in the forest; the fetish superstition of the people is derided by old and young, and well-built houses are springing up on every hand. It is really marvelous to mark the change that has taken place in the natives in a few years only. From actual cannibals, many have become honest, intelligent, well-skilled artisans. An elementary literature has been established, and the whole Bible translated into their own tongue, hitherto an unwritten one. There must surely be something abnormal about this.<sup>49</sup>

Unfortunately, this good work started by these missionaries couldn't continue because the ministry moved in different phases after the missionaries left Cameroon. According Isaac W. Kome "The Lord began another phase of the work through Rev. Paul Gebauer when he organized the Cameroon Baptist Mission (CBM). The German Baptists and the Cameroon Baptist Mission worked together from 1935-1941 when, as a result of the second war, the Germans were asked to leave Cameroon."<sup>50</sup> The German Baptist Society from Germany decided to turn over the work they had left in Cameroon to the North American Baptist (NABC) who were in Cameroon.<sup>51</sup> Isaac W. Kome states that:[Cameroon Baptist Convention] came into [existence] in 1954 when the Baptist Christians who were won to Christ during the ministry of the expatriate missionaries and were being administered under the affiliation of the Cameroon Baptist Mission(CBM) took a decision to become an autonomous group."<sup>52</sup> The Cameroon Baptist Convention that exists now was formed in 1954. Isaac W. Kome states that:

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<sup>48</sup>Ibid., 132

<sup>49</sup>Ibid., 134

<sup>50</sup>Isaac W. Kome, "The Cameroon Baptist Convention and Its Home and Foreign Evangelistic Outreaches in the 1990s" (Babhovedorp, The Netherlands, 2000), 28.

<sup>51</sup>Ibid., 28

<sup>52</sup>Ibid., 22

In 1954 the organization was formed and Christened, Cameroon Baptist Convention (INC), to be directed by the nationals while the missionaries played a supportive role and worked more like partners. This was done for the purpose of Christian Fellowship and outreaches with nationals taking the lead in their own country than missionaries initiating and doing all the work. This, then, was a voluntary fellowship of Baptist churches for the purpose of unified efforts in strengthening and extending the cause of our Lord and Saviour Jesus Christ in Cameroon and abroad. The CBC was then issued a certificate of incorporation under the land ordinance on September 17, 1962 by the Prime Minister of the West Cameroon.<sup>53</sup>

## ***2.4. Historical Perspectives of Transformational Development***

Does faith in Christ have any relation to transformational development? One-sided ministry is a disaster. Most churches and Christians are doing one sided ministry today by ministering spiritually to people and neglecting their physical needs. The critics of Joseph Merrick and Alfred Saker criticized them for working “secular jobs” instead of the spiritual things. This could be because of their worldview of “spiritual” and “physical” things.<sup>54</sup> The church has been going through this struggle of the separation of the spiritual and the physical. This has brought about misunderstanding of what the gospel is all about. John Stott writing on the relationship between evangelism and social action said: “social action is a partner of evangelism.”<sup>55</sup> The church has not been able to impact the community because of dichotomization of evangelism and social action.

Even from the Lausanne confession of 1974, we can clearly see that the church has been failing to impact the community because of the separation of spiritual and the social evangelism.<sup>56</sup> According to most Christians, one group is called to be involved in

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<sup>53</sup>Ibid., 29-30

<sup>54</sup>Ronald J. Sider, *Good News and Good Works: A Theology For the whole Gospel* (Grand Rapid, Michigan: Baker books, 1993), 26.

<sup>55</sup>John R. W. Stott, *Christian Mission in the Modern World* (Illinois: InterVarsity Press, 1975), 27.

<sup>56</sup>Faustin Ntamushobora, *Education for Holistic Transformation in Africa* (Eugene, Oregon: WIPF and Stock, 2015), vii.

development and the other group on spiritual development. This separation is not biblical. Most churches are specialized on spiritual development. With this, people are spiritual but they do not have anything to do with the community, society, government, development etc. Community development is not spiritual in the eyes of some people and why should the church be concerned about it? Some hold that the local church should not be concern about physical things because mission is only about the soul and not about the physical things. Responsibility for the physical world is the duty of the government and society. These are all views held by different people in the society.

Some evangelicals hold that, our duty as Christians in the world is to change people's heart and not the structures of the society. When the hearts are changed then the society will change. David J. Bosch in *Transforming Mission* discussing the relationship between evangelism and societal issues says, "The relationship between the evangelistic and the societal dimensions of the Christian mission constitutes one of the thorniest areas in the theology and practice of mission."<sup>57</sup> I also agree with David J. Bosch that the relationship between evangelism and societal issues is one of the thorniest areas in theology and practice of mission. It is clearly seen from the way the local churches do evangelism that there is a big gap and in most cases, evangelism is not related to societal issues. Some Evangelicals hold firmly to this one-sided Gospel presentation as the right thing to do. Some even believe it is biblical. To teach them the truth about transformational development is a "hard nut to crack."

According to the scriptures, there is no doubt that social justice was part of the ministry of the prophetic tradition of the Old Testament. Kings who tolerated evil were

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<sup>57</sup>David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1991), 401.

challenged by the prophet. The early church could not continue with this ministry from the Old Testament. David J. Bosch in his book *Transforming Mission* says “the social-political context in which the early church began to engage in mission was, however, fundamentally different.”<sup>58</sup> This shows there were some changes in the way mission work was approached. In every generation, it seems to be done differently. If it is done differently, then which is the right way to do it? How was Christianity in the Roman world? How did Christians carry out mission work? Bosch says,

Christianity was a religio illicita in the Roman Empire. It was, at best, tolerated; at worst, it was persecuted. No Christian could address the authorities on the basis of a shared faith. This circumstance has led many Christians of later generations to the erroneous view that the New Testament is more “spiritual” than the Old and is, because of this, superior to it.<sup>59</sup>

If there are some changes in the way the church ministered to people, it doesn't mean that is the pattern to be followed. The church simply adopted or adapted to a circumstance. Constantine made Christianity a state religion during his reign. Justo L. Gonzalez in reference to Constantine says “But Constantine reserved the right to determine his own religious practices, and even to intervene in the life of the church, for he considered himself “bishop of Bishops.” Repeatedly, even after conversion, he took part in pagan rites in which no Christian would participate, and the bishops raised no voice of condemnation.”<sup>60</sup> Religious affairs were handled by the State. This situation looks similar to the period of the children of Israel as an independent nation. This situation of the state handling church issues led to compromise. Archeologists have found

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<sup>58</sup>Ibid., 401

<sup>59</sup>Ibid.

<sup>60</sup>Justo L. Gonzalez, *The story of Christian: The Early Church to the Dawn of the Reformation* (n.p.: HarperOne, 2010), 138.

out that people were even buried with Christian artifacts and pagan symbols.<sup>61</sup> Most of the time, this compromise was in the area of social justice because the religious leaders could not openly criticize the authorities when there was injustice in the court.<sup>62</sup> There was overlapping during Constantine's era. The leaders were responsible for the religious, moral life and the political life of the people. Religion and politics were held together. All the religious practices were allowed by Constantine. So there was no separation between the spiritual and physical aspects.<sup>63</sup> We cannot therefore say the separation between spiritual and physical came during the time of Constantine. Ronald J. Sider states:

Most churches today are one-sided disasters. In some suburban churches hundreds of people come to Jesus and praise God in brand-new buildings, but they seldom learn that their new faith has anything to do with wrenching, inner-city poverty just a few miles away. In other churches, the members write their senators and lobby the mayor's office, but they understand little about the daily presence of the Holy Spirit. And they would be stunned if someone asked them personally to invite their neighbor to accept Christ.<sup>64</sup>

Some evangelicals hold onto the fact that our job is to save souls, change the hearts of people and not the structures of the society.<sup>65</sup> One challenge the church is facing in the twenty-first century is handling the relationship between the spiritual and the physical. There are four views that deal with the relationship between the spiritual and social works.

#### **2.4.1. *The Individual Evangelistic Evangelical Model***

According to this view, individuals are the focus of evangelism. The soul is what evangelists need to be concerned about. This holding to this model claim, evangelism is

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<sup>61</sup>Gonzalez, *The story of Christian*, 143.

<sup>62</sup>Ibid., 139

<sup>63</sup>Ibid.

<sup>64</sup>Sider, *Good News and Good Works*, 26.

<sup>65</sup>Ibid., 27

the primary mission of the church and the most basic concern is the individual's salvation or his soul.<sup>66</sup> Ronald J. Sider states:

Billy Graham is the best-known representative of this view. In his keynote address at the International Congress on World Evangelization at Lausanne in 1974, Graham defined evangelism as the announcement of the Good News that "Jesus Christ, very God, and very Man, died for my sins on the cross, was buried, and rose the third day." Evangelism and the salvation of souls is the vital mission of the church. Like many others in this first category, Graham believes that born-again Christians should challenge racism and oppression and work to improve society. But social justice is "not our priority mission." As the Lausanne Covenant insists, "Evangelism is primary..."<sup>67</sup>

Billy Graham's model is the model of many evangelicals today. Frank Graham's approach is different from his father's model. Frank is transformational, reaching people with the gospel in different ways (feeding the hungry, Christmas gifts to children, providing for those affected by natural disasters) etc. John Stott says "Evangelical Christians are now repenting of the former pietism which tended to keep us insulated from the secular world, and are accepting that we have a social as well as an evangelistic responsibility."<sup>68</sup> According to those holding on this view, mission work includes both. Others, on the other hand, focus exclusively on evangelism. Evangelism is the primary mission of the church. According to their argument mission work is all about evangelism.<sup>69</sup> I concur with John Stott who says, "Social action is a partner of evangelism. As partners the two belong to each other and yet are independent of each other. Each stand on its own feet in its own right alongside the other. Neither is a means to the other or even a manifestation of the other. For each is an end in itself."<sup>70</sup>

In 1974, John Stott admitted that he had abandoned his earlier view concerning mission which was basically evangelism-only. In John Stott's presentation, he argued that

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<sup>66</sup>Ibid., 33

<sup>67</sup>Ibid., 33

<sup>68</sup>Stott, 31

<sup>69</sup>Sider, *Good News and Good Works*, 33.

<sup>70</sup>Stott, *Christian Mission in the Modern World*, 27.

mission includes all that the Christians are sent to do in the world.<sup>71</sup> I concur with John Stott, mission work is not only evangelism but all that God sent the church to be doing in the world. Concerning missions, the summary of the Lausanne Covenant is “evangelism and socio-political involvement are both parts of our Christian duty.”<sup>72</sup> The church should be out doing what God has called her to be doing and not struggling to separate the work.

In the individualistic Evangelical model, the understanding of sin, the gospel and salvation tend to focus on the individual. Individuals are in isolation and not in a community. In most churches, the sins that are focused on are lies, cheating, drunkenness, adultery, fornication, etc. In this model social sins like marginalization, oppression or racism rarely, if ever, condemned. These also are sins and need to be condemned by the church. Marginalization, oppression, or racism are often not even considered to be sins. In this view, all that the church is concerned about is regeneration or change of the heart of the individual, but the messianic kingdom presence is not felt in the community. Salvation according to those holding on to this view is about saving the individual soul from going to hell.

Many who are holding to this view evangelize because Jesus is coming soon and souls need to be reached with the gospel. Evangelism is for individuals and not social structures.<sup>73</sup> The church is the center of God’s concern, and the world can only change or be made better if we change human hearts. Going for human hearts is more important than changing social structures. The advocates of this view care about people coming to

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<sup>71</sup>Sider, *Good News and Good Works*, 33.

<sup>72</sup>Ibid.

<sup>73</sup>Ibid., 43

Christ in faith and that will lead them to be with him in eternity. According to them without Christ, one is lost. We should not allow anything to weaken an evangelistic emphasis in our lives. We need to keep on evangelizing because that is what will bring change in the lives of the people and the people will eventually change the world. Those who hold onto this view, do not consider social actions as part of evangelism. Many evangelicals have reacted so strongly against the social gospel that they have combated “one heresy with another.”<sup>74</sup> Evangelicals have often condemned social gospel to an extent that they do nothing socially. Evangelicals, instead of condemning the social gospel and doing nothing, need to do something to replace the social gospel they are condemning. If the attention is only given to the heart it will not be enough to change the society. Conversion alone will not bring about social transformation or developmental in society. Conversion is just one aspect of transformational development. Jesus ministered to the whole person. When He cleansed the ten Lepers in Luke 17:11-19, one came back praising God and giving him thanks. His response to him, was that his faith has made well. Some say this was beyond physical healing.<sup>75</sup> He preached the good news, healed the sick, fed the hungry and cast out demons from the oppressed. The legacy of Christ is what we are to follow in the way we carry out ministry.

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<sup>74</sup>Ibid., 35

<sup>75</sup>J. I. Packer, Wayne Grudem and Ajith Fernando. *Global Study Bible: English Standard Version* (Wheaton, Illinois: Crossway, 2012), 1455.



### **2.4.2. The Radical Anabaptist Model**

This model stands for the fact that the main mission of the church is simply to be together as the body of believers.<sup>76</sup> They hold so strongly to the church as the body of Christ. The church is part of the Gospel according to them. The church is what is being emphasized. They love being together and maintaining the church so that it will not separate. When the church is together, the members are happy and maintaining the very group year in year out. Ronald J. Sider states concerning the Radical Anabaptist Model that:

The Church is also part of the gospel. By their words, deeds, and life together, Christians evangelize the world by announcing the Good News that by grace it is now possible to live in a new society(the visible body of believers) in which all relationships are being redeemed. The church refuses to live by the social, cultural, and economic values of the Old Age. Instead, it lives out the values of Jesus' messianic kingdom in its life together. Consequently, it offers to the world a visible model of redeemed (although not yet perfect!) personal, economic, and social relationships. Salvation is, therefore, personal and social. The Good News is that people can now enter this strikingly new community, the church.<sup>77</sup>

Evangelization is very important to those holding on to this view or model. All that they emphasized is evangelism in their mission. Sider states that “Some radical Anabaptists find no place for political engagement. Jesus proclaimed the Kingdom and invited all people to join his new messianic community, but he did not organize Christians for Social Action to lobby the Roman senate.”<sup>78</sup>

In the Anabaptist model, Christians in the contemporary society will not get involved in political issues directly. To these Christians, living as converted individuals and offering fallen society the new model of the church are the only ways to change the

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<sup>76</sup>Sider, *Good News and Good Works*, 36.

<sup>77</sup>Ibid., 36-37

<sup>78</sup>Ibid., 37

world.<sup>79</sup> Many people who hold on this view care all about the individualistic evangelism. They want to insist that Jesus' new redeemed community of disciples is part of the gospel of salvation.

### **2.4.3. *The Dominant Ecumenical Model***

This model holds that the conversion of an individual and the political restructuring of society are both central parts of evangelism and Salvation. They say we can evangelize both persons and social structures. According to those holding on to this view, Salvation is both personal and social. They believe we can evangelize social structure too.<sup>80</sup> The Dominant Ecumenical Model is subdivided: the liberal sub-type, the conservative Sub type, and the Roman Catholic Sub-type.

#### **2.4.3.1. *The Liberal Sub-type***

The liberal Sub-type does not emphasize sin and salvation. According to those who hold this view, "Sin is primary ignorance and alienation from neighbor expressed in oppressive social structures."<sup>81</sup> They see sin as something done because of ignorance. The sin that liberation theologians usually emphasize is social sins like oppressive, social economic structures.<sup>82</sup> Sin is placed in the social context and not in the spiritual content. With this view, one will hardly see the distinction between the church and the world. The distinction largely disappears. That part of Salvation that receives the most emphasis is

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<sup>79</sup>Ibid.

<sup>80</sup>Ibid.,39

<sup>81</sup>Ibid.

<sup>82</sup>Ibid., 40

economic liberation in the here and now as democratic socialism replaces capitalist oppression.<sup>83</sup>

#### **2.4.3.2. The Conservation Sub-type**

According to this view, not all those who hold to a broad understanding of evangelism neglect a personal relationship with God. Ronald J. Sider states “Not all those who use the broader definitions of evangelism and salvation neglect or de-emphasize the vertical relationship with God.”<sup>84</sup> Social liberation cannot make one a Christian. One is saved by believing Christ and confessing him as Lord and Savior. When the society improves the non-Christians benefit from it, is this salvation that they are enjoying? This can never be salvation because scriptures says the only way to be saved is through Christ Jesus (John 3:16). The salvation of Christians is very much different from the salvation of non-Christians because they will experience the social improvement and finally be in eternity with Christ but the non-Christians will only benefit from the change in the society.

#### **2.4.3.3. The Roman Catholic Sub-type**

With this view, sin is seen to be personal and social. In their definition, the Kingdom is central to the gospel and this can be realized through the church and social endeavor not through a personal relationship with Christ. Jesus Christ is the savior of all and not just some people. Christ then is the unique and only savior of all people. A group

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<sup>83</sup>Ibid.

<sup>84</sup>Ibid.

of people cannot just say they are believers while the others are not.<sup>85</sup> According to Roman Catholics, “evangelization happens via the lifestyle of the Christian Community, verbal proclamation, the liturgy, catechetical instruction of new Christian and socioeconomics, politics, the media, family, art, and education according to the Gospel.”<sup>86</sup> This is the Roman Catholic view of evangelization.

#### ***2.4.4. The Secular Christian Model***

This view understands Evangelism as merely political and salvation is only social justice. The secular Christian Model has abandoned Christ and God in their view of Salvation. If one commits sin it is just an injury against one's neighbor. Salvation in future will be the restructuring of the society. The focus of salvation is on the society. To know God means one is seeking justice for the oppressed.<sup>87</sup> Seeking justice for the oppressed is knowing God. One can believe anything as long as you are seeking justice for the oppressed you are seeking the way of the Lord. Several roads lead to this model: “Western secularism is one.”<sup>88</sup> According to secular Christian model, people should listen honestly to people of other faiths. Also, modern science needs to be accounted for. This model has a problem. It is only in Christ that we can be saved from our sins.

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<sup>85</sup>Ibid.,41

<sup>86</sup>Ibid.,43

<sup>87</sup>Ibid., 44

<sup>88</sup>Ibid.

## **2.5. Worldviews on Transformational Development**

### **2.5.1. Western Worldview**

Worldview is the way we view and interpret things. The modern worldview is the way we actual see things and interpret them from our own perspective. The westerners have their way of viewing things. It is not just in the way they view things but in their assumptions also on how things work in the world. The Westerners believe in the separation of the spiritual and physical domain of life. The spiritual and the physical to the westerner are unrelated.<sup>89</sup> According to Bryant Myers, “this dominant assumption controls almost every area of intellectual inquiry, including development theory and practice.”<sup>90</sup> Development is reduced to material things and poverty to the lack of resources for example lack of money, food, housing, water etc.

According to Tim Sine “A person’s sense of meaning, identity, and worth have come to be derived from his or her ability to successfully participate and compete in an essentially economic world.”<sup>91</sup> Westerners tend to see those who are “not able to fully participate in the economic rat race as a threat to the entire system.”<sup>92</sup> According to Tim Sine in *The Church in Response to Human Need*:

Western development is a child of the European and American Enlightenment. It is based on the implicit belief that human society is inevitably progressing toward the attainment of a temporal, materialistic kingdom. In fact, the certain belief that unending economic

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<sup>89</sup>Myers, *Walking with the Poor*, 5.

<sup>90</sup>Ibid., 5

<sup>91</sup>Vinay Samuel and Chris Sugden, *The Church in Response to Human Need* (Grand Rapids, Michigan: William B. Eerdmans, 1989), 7.

<sup>92</sup>Ibid.

and social progress is a natural condition of free persons has become the secular religion of the west.<sup>93</sup>

In the West “modern development theories tend to talk about human personality, human activity, and human goals in largely economic terms such as human resources, beneficiaries, and so on. Therefore, modern development activity tends to foster a reductionistic view of human personality and activity, often ignoring the areas of spiritual, cultural, and relational development.”<sup>94</sup> Looking at things spiritual, cultural and relational is not really the concern of a Westerner. The spiritual and the physical are considered to be two separate issues and cannot be put together. On the one hand, “there is the spiritual or supernatural world where God lives and acts, along with other cosmic Gods like Allah.”<sup>95</sup> This view of the supernatural world is the world of religion. And on the other hand there is the real world in which we live which is the material world where we live, see things, feel things, touch things, smell things. This now is the scientific world or the world of science.<sup>96</sup> Modernity is now becoming integrated into world society because of phones and internet. The World has become a global village as some say. The world seems to be influenced by modernity now more than before because of science and technology. Most educational systems in the world are using a Western form of learning. The West will continue to influence the world with its view of the separation between the spiritual and the physical.

Bryant L. Myers says “every third-world professional has imbibed this worldview as a spoken part of his or her professional training.”<sup>97</sup> This is not just with the secular

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<sup>93</sup> Ibid.,2

<sup>94</sup> Samuel and Sugden, *The Church in Response to Human Need*, 7.

<sup>95</sup> Myers, *Walking with the Poor*, 5.

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

world. It is also found in the church. This system of training has greatly influence the church because most Seminaries use the western curriculum to train their missionaries and Pastors. Myers says:

This framework of separated areas of life is also deeply embedded in the Western part of the Christian church, its theology, and in the daily life of its people. On Sunday morning or during our devotional or prayer life, we operate in the spiritual realm. The rest of the week, and in our professional lives, we operate in the physical realm and, hence, unwittingly act like functional atheists. Simply being Christian does not heal our dichotomous understanding of our world.<sup>98</sup>

### **2.5.2. African Worldview**

Whether Africans like it or not they have been influenced by the Western Culture particularly the church. If there is going to be a change in Christianity in Africa, there is a great need for Africans to accept that they are not thinking as Africans again. Africans struggle thinking as Africans because of the separation between the spiritual and the physical which has been influenced by the Western culture. According to Gladys Mwiti and Al Dueck in *Christian Counseling: An African Indigenous Perspective*

Africans celebrate their sense of community, umuntu, the fact that each individual's survival is linked to the other, with God as the center of life, and everything else in cosmic relationship to the order that his presence creates. This is the African's understanding of community whereby nature, divinity, and humankind live in harmony. Not a single African nation has legalized abortion, not because Africans don't care for the health of their women, but because they value their unborn whose voices go ahead when decisions to about babies are made.<sup>99</sup>

Every aspect of life is valued in Africa and all are connected and are also in harmony. The educational systems have not really encouraged the African way of thinking and doing things. Most people now in Africa think it is out of place to be

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<sup>98</sup>Myers, *Walking with the Poor* 5.

<sup>99</sup>Gladys Mwiti and Al Dueck, *Christian Counseling: An African Indigenous Perspective* (Pasadena, California: Fuller Seminary Press, 2006), 18.

thinking African. Our churches and the educational ways are foreign. Faustin Ntamushobora in his book *Education for Holistic Transformation in Africa* says:

Africa needs education that can face its multifaceted spiritual, social, economic and environmental problems. The African traditional education, though it was effective in propagating the cultural values of the African society, alone can no longer stand the challenges of globalization. Neither can the formal education introduced by the colonizers, which was substandard compared to the European level, and whose methods were based on the transformation without critical thinking.<sup>100</sup>

African worldview in the Christian circle has been greatly affected by Western worldview because of education. Some think before the coming of Western Education, Africans had no beliefs and educational system. There was a lot going on in Africa. There was an effective educational system in clans, villages, and tribes. I concur with Faustin Ntamushobora in that:

Many years before the coming of the Europeans on the Africa continent there was effective education system in each Africa clan, tribe or kingdom. African traditional education was effective, tangible, definite and clearly intelligible, as opposed to the views of some who think that Africans never taught their young people. Indigenous education was essentially an education for life. Its main purpose was to train the youth for adulthood within society. Emphasis was put on normative and expressive goals which were concerned with accepted standards and beliefs governing correct behavior. Expressive goals were concerned with unity and consensus. This is an indication that education in traditional Africa encouraged democracy as opposed to some who think that traditional Africa did not know about democracy.<sup>101</sup>

Judging Africans as those who never had a system of education would therefore be a false assumption. African traditional education had many different aspects integrated into it. Africans understand what integrated education means because this is the way they learn. The things that people were taught daily had to do with their daily living and not abstract ideas. Learning in traditional Africa is based not on systematic collection of beliefs, norms, socialization, but the emphasis of learning is placed on leaning practical skills and the acquisition of knowledge which was useful to individuals and to

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<sup>100</sup>Ntamushobora, *Education for Holistic Transformation in Africa* 1.

<sup>101</sup>Ibid., 10-11



communities as a whole. This is the way Africans learn.<sup>102</sup> According to John Mbiti, "the spiritual world of African peoples is very densely populated with spiritual beings, spirits, and the living-dead. Their insight of spiritual realities, whether absolute or apparent, is extremely sharp. To understand their religious ethos and philosophical perception it is essential to consider their concepts of the spiritual world in addition to concepts of God."<sup>103</sup> The African worldview is full of the spiritual world mostly on spiritual being, spirits and the living-dead. John S. Mbiti further states that "The spiritual universe is a unit with the physical, and that these two intermingle and dovetail into each other so much that it is not easy, or even necessary, at times to draw the distinction or to separate them."<sup>104</sup> The spirits can be separated into two groups one group was created and the other group was once human beings. They can also further be subdivided into divinities, associates of God, ordinary spirits and the living dead.<sup>105</sup> Africans function in a corporate society. Mbiti says:

Just as God made the first man, as God's man, so now man himself makes the individual who becomes the corporate or social man. It is a deeply religious transaction. Only in terms of other people does the individual become conscious of his own being, his own duties, his privileges and responsibility towards himself and towards other people. When he suffers, he does not suffer alone but with the corporate group; when he rejoices, he rejoices not alone but with his kinsmen, his neighbors and his relatives whether dead or living. When he gets married, he is not alone, neither does the wife "belong" to him alone. So also the children belong to the corporate body of kinsmen, even if they bear only their father's name. Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: "I am, because we are; and since we are, therefore I am." This is a cardinal point in the understanding of the African view of man.<sup>106</sup>

Transformational development will fit well in the context of Africa because of the corporate nature of their worldview. According to Gladys Mwitti and Al Dueck:

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<sup>102</sup>Ibid., 11

<sup>103</sup>John S. Mbiti, *African Religions and Philosophy* (Garden City, New York: Doubleday and Company, 1969), 97.

<sup>104</sup>Ibid., 97

<sup>105</sup>Ibid., 97

<sup>106</sup>Ibid., 141

Africans celebrate their faith. Some of the fastest growing churches are in Africa. Africans love God and acknowledge that they are because he is. Africans are religious people. There is no separation of spirituality from family, politics, education, or business. In Africa, too, education is so loved that people sacrifice to go to school and encourage children to excel in school. Education will be the foundation for advancement in all areas of research and writing.<sup>107</sup>

Africans are in need of social transformation or community development too.

Faustin says:

Social or community transformation is an important domain for Africans given the disparity between the existing resources and the real life of Africans which is largely characterized by poverty. The educational system that Africa has inherited from the colonial powers did not give Africans skills to transform their communities. Africans were not empowered to become self-reliant.<sup>108</sup>

I feel Africans should not continue blaming the colonial master but they should seek to move from dependency to creativity and self reliance. Both the church and communities in Africans need an education that is transformational. This is what will start to solve many of the Africa problems. The church must be involved in transformational development. This is what Africa need rather than always blaming African leaders. I suggest that the solution to many of African problems lies in the hands of the local Churches. The solution of West Cameroon's problem can come from the church if the church will play her role in transformational development. If this happen in West Cameroon, it can then spread to other parts of African and beyond.

## ***2.6. Theories of Transformational Development***

In this section, we want to critically examine how development is understood by different people both Christians and non-Christians. This section will help us take our

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<sup>107</sup>Mwiti and Dueck, *Christian Counseling*, 18.

<sup>108</sup>Ntamushobora, *Education for Holistic Transformation in Africa*, 63.

stand on the Christian view of transformational development. There is much for us to learn from both those who have studied development professionally and academically and also those who practice development (practitioners). Different people have different view on development based on their definition of development. Development to most people occurs when there are changes in the society infrastructural. Many people in this world think that things are getting better just because we are advancing technologically and scientifically. The impact of science and modernity is gradually sweeping the world. Are things truly getting better or improving? Critically looking at things, can one truly say there is improvement? Improving from what to what is the question! We can say technologically and scientifically there are some discoveries but those discoveries have also caused harm to certain things, will this be called improvement? Absolutely not! The way we see people or things can influence our definition of development. So different people define development based on how they view things. Bryant L Myers sates:

If we see people as lost souls, then transformation is about saving souls. If we see people as dying from hunger, then transformation is about feeding. If the problem is unjust system, then the tools of transformation are community organizing or political activism. And so it goes, a series of views of poverty and differing approaches to transformation to restore what is missing. Note that each has to do with a relationship that is not what it should be.<sup>109</sup>

Looking into each view in the above quote, you will see that they all have an element of truth but are not complete. Biblical Transformation will put all the views together in what this thesis calls transformational development. This is the perspective of the writer of this thesis that all aspects of human should be develop and not just spiritual. Myers states “We do not need to reduce transformation to the winning of souls, evangelism, social work medicine or psychology to save people; to political activism or

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<sup>109</sup>Myers, *Walking with the Poor*, 94.

peacemaking to restore the social system; and to environmentalism to save nature.”<sup>110</sup> If transformational development is to be biblical transformations, then it is all of the above mentioned things. None should be left out. We should avoid the temptation of elevating one view above the other. All the views call for a respond either to creation or to man. In this thesis, the researcher’s view is that all aspects are interrelated, and none should be higher than the other. Exalting one above the other will be like flying the plane with one wing or a vehicle with three or two tires. There are different theories of development that different people hold onto.

### **2.6.1. Development as Transformation**

This view of Development as Transformation is proposed by Wayne B. Bragg.

Wayne G. Bragg in *The Church in Response to Human Need* says:

Development, it is clear, has come to mean a wide variety of things, depending on a given set of culturally defined assumptions. Theologians and Christians development workers, like their secular counterparts, have struggled to understand what true development is. In the line of ongoing discussion, I propose an alternative framework for understanding human and social change from a Christian perspective, which I will call transformation.<sup>111</sup>

Also Bragg sees “Transformation” as a biblical term that best fit a Christian view of development...<sup>112</sup> He further states that:

Transformation is a concept that permeates the biblical record, from the Old Testament image of shalom and the reign of God in Israel to the New Testament church and the kingdom of God. Throughout the Bible, we see how the existing reality is transformed into a higher dimension and purpose: a ragtag slave group in Egypt is

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<sup>110</sup>Ibid., 94

<sup>111</sup>Samuel and Sugden, *The Church in Response to Human Need*, 38.

<sup>112</sup>Ibid.

changed into the Hebrew nation; a small band of powerless Jews are transformed into the church that altered the course of history. Christ's ministry was transformational too- he changed water into wine, a few loaves and fishes into a feast, a Passover supper into powerful symbols of his death and communion, and even the Roman executioner's cross into a sign of victory. Transformation is to take what is and turn it into what it could and should be.<sup>113</sup>

Here, Bragg is saying transformation permeates the bible story. Bragg adds to his statement above by saying, "Transformation is a part of God's continuing action in history to restore all creation to himself and to its rightful purposes and relationships. Sin, the social and cosmic anti-creation, has distorted God's original design and purpose of creation...oppression and injustice, racism, alienation, and exploitation in the structures of communities and nations are the results of idolatry and disobedience to God."<sup>114</sup> Bragg, could call this a development theory and not force the Bible to say what it is not saying. The researcher will call this Wayne Bragg's theory. Bragg in his view of development "called for an understanding of development that went beyond social welfare by including justice... concerns, something controversial for evangelicals at that time."<sup>115</sup> Bragg states that "Transformation, then, is a corrective to both individual and institutional sin. It does not extract people from their earthly contexts for otherworldly piety, but rather changes the contexts as well as the people."<sup>116</sup>

In this theory, "the goal of transformation is that God's purposes be realized, as it is revealed in the Old Testament concept of shalom-harmony, peace, health, well-being,

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<sup>113</sup>Ibid., 38-39

<sup>114</sup>Samuel and Sugden, *The Church in Response to Human Need*, 39.

<sup>115</sup>Myers, *Walking with the Poor*, 95.

<sup>116</sup>Samuel and Sugden, *The Church in Response to Human Need*, 39.

prosperity, justice- and in the New Testament image of the Kingdom, which is both present and coming”<sup>117</sup> According to Bragg, the characteristics of transformation are life sustenance, equity, justice with all social relationships, dignity, and self-worth, freedom from external control or oppression; participation in a meaningful way in our transformation, reciprocity between the poor and the non-poor, cultural fit and ecological soundness.<sup>118</sup> This was a new way of thinking at the time by the evangelicals. Things like freedom and participation were gaining ground and were being understood then, learning from the poor was making sense and seeing all cultures as being made by God but ecological soundness was a new thing for evangelicals to accept at the time or to think about.<sup>119</sup> Bragg’s view as with other views had its limitations or weaknesses. According to Bryant L. Myers some of the limitations are:

There is a strong redistributionist tone that is no longer viewed as positively as it once was. Bragg, like many evangelicals working in development at the time... also underestimated the importance of wealth creation. Finally, Bragg’s view of the poor tended to be somewhat romantic. There was no space for the contribution the poor make to their own poverty; all sin, including the temptation to oppress others, seemed to belong only to be non-poor.<sup>120</sup>

I will join my voice with that of Myers to say wealth creation is very important in transformational development. Many people then and now still don’t see wealth creation as part of transformational development. Wealth creation is to be taken seriously in transformational development. Wealth creation will change churches in West Cameroon and Africa as a whole. Christian ministries and local churches need to start teaching wealth creation in all its forms. This is spiritual too. Wealth creation will make us to be self-reliant. Faustin Ntamushobora states that:

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<sup>117</sup>Ibid., 39

<sup>118</sup>Samuel and Sugden, *The Church in Response to Human Need*, 40-40.

<sup>119</sup>Myers, *Walking with the Poor*, 95.

<sup>120</sup>Ibid., 95

We also need to be self-reliant to enhance our self-esteem, dignity, identity and self-respect. In self-reliance, we are able to control our destiny and develop our vision in a way that fits the cultural context, so that proposed projects become relevant to the needs of the community. This allows the members of the local community to reap maximum benefits from the existing projects. Finally, the struggle for self-reliance leads to new exploration and increased knowledge and skills.<sup>121</sup>

Many have lost their self-esteem because they are depending on others for their daily needs and support. In West Cameroon many clergies want to be paid well by the church but they never preach or teach on how to create wealth. This is not just the church problem but also theological education has neglected teaching students practical issues like wealth creation. I agree with Faustin who says:

I described the programs in theological colleges in Africa as nothing relevant to the needs of Africans and as a result, unable to equip the minister to face the challenge of the moment. Often, Africans are referred to as beggars. If we Africans do not think about our situation and seek a way for self-support, we will continue to be called beggars. So will our children.<sup>122</sup>

This is a challenge for the church and seminaries. African ministers of the Gospel of Christ of Churches in West Cameroon should think of the possibilities for self-reliance in churches and their ministries.<sup>123</sup>

### **2.6.2. People-Centered Development**

The advocate of this view is David Korten. This is the “approach to development that looks to the creative initiative of people as the primary development resource and to their material and spiritual well-being as the end that the development process serves.”<sup>124</sup> David Korten defines development as “a process by which the members of a society

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<sup>121</sup>Faustin Ntamushobora, “Towards Self-Reliance: A Challenge for African Churches and Ministries,” *Evangelical Mission Quarterly*, (Oct.2003): 491.

<sup>122</sup>*Ibid.*, 490

<sup>123</sup>*Ibid.*

<sup>124</sup>David C. Korten and Rudi Klauss, *People-Centered Development: Contributions toward Theory and Planning Framework* (n.p.: Kumarian Press, 1984), 201.

increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations.”<sup>125</sup> In this process of development “both socialist and capitalist... become so production-centered that the needs of the production system have assumed precedence over the needs of people.”<sup>126</sup> Korten believed that the world in the twenty-first century was suffering from a threefold crisis: poverty, environmental destruction, and social disintegration.

Most people look at development from outside and not inside. Development needs to be from the people and not from outside.<sup>127</sup> When people talk about development sometimes they are not looking at what they can do for that process to come to pass they are looking at help from somewhere else. According to David C. Korten and George Carner:

Recognition of the dehumanizing, inequitable, and environmentally unsustainable consequences of conventional development models has stimulated a serious search for alternatives. These alternatives must surely provide substantial increases in productive output to meet the needs of a vast and growing world population, but they must do so in ways that are both consistent with the basic principles of participation and equity and sustainable.<sup>128</sup>

Considering David C. Korten’s definition from the transformational development point of view, Korten says development need to be people centered. To him, this will be transformational development. As well as it is the case with any other limitation of definitions, he sees transformational development as the role of a united people and has left out conversion and evangelism. For any development to be transformational it needs to have all the qualities of transformational development. Once something is lacking the

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<sup>125</sup>Myers, *Walking with the Poor*, 96.

<sup>126</sup>Korten and Klauss, *People-Centered Development*, 201.

<sup>127</sup>Myers, *Walking with the Poor*, 96.

<sup>128</sup>Korten and Klauss, *People-Centered Development*, 201.



view will be limited in communicating what transformational development is all about. I disagree with his view that people's aspirations create development which is sustainable on their own.

### **2.6.3. *Alternative Development: Expanding Access to Social Power***

According to John Friedman alternative development “is a process that seeks the empowerment through their involvement in socially and politically relevant actions”<sup>129</sup> Friedman thinks that the most important aspects of development is in the area of social and political realm or domain. If these two areas are developed life will be better for man. His view of development is helpful to an extent because he makes it clear that for development to be achieved we need to be involved in the social and political relevant actions. He feels this will bring about sustainable development. According to Friedman, the only power that matters is political power. How I wish he was able to include spiritual power in his definition! The real power when the Holy Spirit comes upon anyone. He has left out the spiritual aspect in his definition so this definition cannot be considered as transformational development because it is limited to only the social and political domains. Life is more than having things.<sup>130</sup> In Africa you cannot talk of power without talking of spiritual power.

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<sup>129</sup>Myers, *Walking with the Poor*, 99.

<sup>130</sup>*Ibid.*, 103

#### **2.6.4. Development as Responsible Well-Being**

According to Chambers, there are five words that describe development “well-being, livelihood, capability, equity, and sustainability.”<sup>131</sup> Myers says “for Chambers, the objective of development is responsible well-being for all. He describes well-being as quality of life; its opposite is ill-being. This moves him beyond the limiting categories of wealth and poverty. “Well-being is open to the whole range of human experience, social, mental and spiritual as well as material.”<sup>132</sup> Chambers claims “there are basic responsible well-being: livelihood security and the capabilities by which livelihood security and responsible well-being are achieved. Chambers defines livelihood security as “Adequate stocks and flows of food and cash to meet basic needs and to support well-being. Security refers to secure rights and reliable access to resources, food and income and basic services. It includes tangible and intangible assets to offset risk, ease shocks and meet contingencies.”<sup>133</sup>

Chambers in his perspective of development is able to include wellness as what man can do. He is concerned with the better living of man. According to Chambers equity means “the poor, weak, vulnerable, and exploited come first. Equity includes “human rights, intergenerational and gender equity and the reversal of putting the biblical principle of the last first and the first last into practice. Sustainability is important as well: “To be good, conditional and change must be sustainable-economically, socially, institutionally and environmentally.”<sup>134</sup> The world is fast changing. Chambers’ view on

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<sup>131</sup> Ibid.,104

<sup>132</sup> Ibid.

<sup>133</sup> Ibid., 105

<sup>134</sup> Myers, *Walking with the Poor*, 105.

development is helpful in that his definition talks of sustainability. Chambers makes room for spiritual well-being and value change in his definition.<sup>135</sup> “Chambers’s focus on the importance of individual choice and holding people in positions of power accountable, rather than blaming unjust behavior on abstractions and systems, is also an important correction. There is much here that is fully consistent with the biblical narrative.”<sup>136</sup> People fear spirits in Africa but Chamber has not addressed the fear of witch doctors, oppressors, jujus, government etc.

### **2.6.5. Development as a Kingdom Response to Powerlessness**

Development as a Kingdom response to powerlessness is a view proposed by Jayakumar Christian. In this view Christian's proposal reason the hypothesis that the powerlessness of the poor is the “result of systematic, social-economic, political, bureaucratic and religious processes that disempower the poor.”<sup>137</sup> According to Jayakumar Christian, if these systems are to be responded to by declaring the truth and righteousness, and at the same time carrying out good deeds this will be transformational development. So bringing about development is to replace the bad systems with a kingdom of God based perspective.<sup>138</sup> According to Jayakumar Christian, “truth and righteousness must be established and the source of this truth is the “continuous study of the word of God.”<sup>139</sup> Development workers need to live lives that are consistent with the truth and that unmask the lies. The truth of the kingdom of God is the only thing that will

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<sup>135</sup>Ibid., 106

<sup>136</sup>Ibid.

<sup>137</sup>Myers, *Walking with the Poor*, 105.

<sup>138</sup>Ibid.

<sup>139</sup>Ibid.

reorder the relationship between truth and power.”<sup>140</sup> According to this view of development, the kingdom of God is the only alternative that can bring about liberation.<sup>141</sup> The best way in which Christians can do development work is by showing the poor that they are valued. The poor need to know in our preaching that they are created in the image of God and that God deeply love them as deeply as he does with the rich. Also that God calls the poor his children as well as the rich. Everyone is valued by God.<sup>142</sup> There is a problem with this definition, Jayakumar thinks it is only the poor that need development. According to the writer of this thesis, everyone needs development. We cannot just conclude that the rich are fine because of their riches. Riches or material things are not all we need.

#### ***2.6.6. The integrated Development Theory***

The integrated development theory is being proposed by the researcher of this thesis. After discussing some of these theories of development he is not satisfied with any of them. The researcher has found two main model of ministry practiced by the Baptist Churches of West Cameroon. The first method was practiced by the early missionaries which was a wholistic method or integrated method which this thesis calls transformational development. The current method used by the church is church-based preaching. The chapter has also examined different theories of development. Among all the theories none of the methods is perfect but the writer partly agrees with Christian Jayakumar. The researcher’s preferred method in this chapter is the Jamaican

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<sup>140</sup>Ibid., 105

<sup>141</sup>Ibid., 107

<sup>142</sup>Ibid., 108

missionaries' integrated development theory which this thesis calls transformational development. From the discussion of the missionary work in Cameroon we have seen how effective this method was in West Cameroon. The church should continue to use this method in West Cameroon, the entire country and beyond. The reason for preferring this method is because all the aspects of development were integrated and none was exalted above the others. Robert Moffitt support this integrated development theory by defining development as:

Every biblical based activity of the body of Christ, his church, that assists in bringing human beings toward the place of complete reconciliation with God and complete reconciliation with their fellows and their environment. Activities that produce this reconciliation include the whole range of spiritual, social, and physical ministries, including specific ministry areas like evangelism, discipleship, teaching for literacy, medicine, community health, community development, relief, agriculture, church planting, and worship.<sup>143</sup>

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<sup>143</sup>Samuel and Sugden, *The Church in Response to Human Need*, 236.

## **CHAPTER 3**

### **BIBLICAL THEOLOGY AND FOUNDATIONS OF TRANSFORMATIONAL DEVELOPMENT**

#### ***3.1. Introduction***

In this section of the thesis, the researcher wants to address the issue of integrated developmental theory, which he calls transformational development from a biblical point of view. Ministry is not to be separated no matter the reasons people may have. Any view which is not transformational development is one-sided preaching whereby local churches either concentrate on social action, exclusively on evangelism or exclusively on the power of the Holy Spirit. Preaching the Good News, social action and the power of the Holy Spirit go together. They fit together and make the church complete in ministering to a whole human being. I concur with John M. Perkins who says “I want to be clear that there is no competition between evangelism and social responsibility...Jesus never put evangelism and social action at odds with each other, so neither should we. All we should be asking is how they should be done.”<sup>1</sup>

It has been observed by the researcher that different denominations or scholars emphasized on one aspect of ministry. The emphasis of the evangelicals is on preaching the Gospel, the Good News that Christ came, suffered, died on the cross, rose again went

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<sup>1</sup>John M. Perkins, *Beyond Charity: The Call to Community Development* (Grand Rapids, Michigan: Baker Books, 1993), 83.

to heaven and will come again. The call is for people to repent so that they can spend eternity with God. According to evangelicals, this is the Gospel that needs to be preached at all times. We already saw that this is the Anabaptist model.

The Pentecostals, on the other hand, emphasizes that we need to be filled with the Holy Spirit and power from the Lord. Their preaching and ministry are focused on the power of the Holy Spirit. Their emphasis is more on the work and gift of the Holy Spirit. Liberal theologian's emphasis is on liberation. According to liberal theologians, people need to be liberated from all suffering. When they are liberated this will be salvation for them. We will begin the biblical perspective of transformational development with creation and God's purpose for creation.

### **3.2. God's Creation**

The Bible makes it clear that the whole universe was created by God and he has now fully revealed himself in Christ our redeemer who is the firstborn of all creation.

Hebrews 1:1-4 says:

long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.

God is the creator of all that we see and all the material world solely depends on him for sustainability. Humans as God's creatures are privilege to experience the richness of this lovely relationship with God.<sup>2</sup> A clear picture of God's creation is given in the first two chapters of Genesis. Christians can clearly interpret the purpose or the intention

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<sup>2</sup>Howard J. Van Till, *The Fourth Day: What the Bible and the Heavens are Telling Us about the Creation* (Grand Rapids, Michigan: William Eerdmans Publishing Company, 1986), 57.

of God's creation of the Universe from the scriptures.<sup>3</sup> We will examine the sequence of creation below.

### **3.2.1. The Sequence of Creation**

Creation did not just happen randomly but sequentially. God created all that we see including man. It was his decision to create for his glory and purpose. Genesis 1:1 is the whole summary of the Creation story which says: "In the beginning, God created the heavens and the earth." On the first day, God created light for he said "Let there be light" and there was light." And following in Gen.1:3-4: He saw that the light was good. And God separated the light from the darkness. The Lord gave a name to the light. Gen. 1:5 God called the light "Day" and the darkness he called "Night". And there was evening and there was morning, the first day. God spoke and there was light. God used speech to create. Speaking was just enough for something to happen. He then saw that the light was good (Gen.1:4). God's absolute power is here seen in his merely speaking and things happening.

On the second day, God said: "let there be an expanse in the midst of the waters and let it separate the waters from the waters" (Gen. 1:6). So God made the expanse from the waters and separated it from the water that was below. *God called the expanse Heaven*. It is actually difficult to communicate what this mean but it could mean what we see above that is the region that contains both the heavenly lights and where the bird flies.<sup>4</sup> And there was evening and there was morning, the second day (Gen.1:7-8).

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<sup>3</sup>Jabani Palnam Mambula, "Holistic Development By the Missionaries in the Middle Belt of Nigeria, 1906-76" (Fuller Theological Seminary), 9.

<sup>4</sup>Packer, Grudem and Fernando, *Global Study Bible English Standard Version*, 37.



On the third day, God said “let the waters under the heavens be gathered together into one place, and let the dry land appear” and it was so (Gen. 1:9). He named the dry land, Earth, and the waters that were gathered together he called Seas. And he saw that it was good (Gen. 1:10). We see here that God appreciated what he had done that it was good. The Psalmist confirmed this “that by the word of the Lord the heavens were made, their starry host by the breath of his mouth” (Psalm 3:3-7).

And God said, “let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good (Gen. 1: 11-13). And there was evening and there was morning, the third day. The Psalmist confirmed this in (Psalm 65:9-13). Again God said, “let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be light upon the earth.” And it was so. And God made the two great lights- the greater light to rule the day and the lesser light to rule the night- and the stars. And God set them in the expanse of heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day” (Gen 1:11-19). Genesis 1: 20-23 says “And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.” So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged birds according to its kind. And God saw that it was good. And God blessed them saying,

“Be fruitful and multiply and fill the waters in the seas and let birds multiply on the earth. And there was evening and there was morning, the fifth day.”

The sixth day was the most significant day because besides commanding the land to produce living creatures according to their kinds which include wild animals, and the livestock each according to their kind, God said: “Let us make man in our image after our likeness. And let them have dominion over the fish of the sea and over the livestock and over all the earth and over every creeping things that creeps on the earth” Genesis 1:24-26. So God created man in his image, in the image of God he created him; male and female he created them (Genesis 1:27). The man and his wife were not created like the other creatures. He was made in God's image. The image of God in man makes him different from other creatures.

The seventh day was the day of rest after creation. Genesis 2:1-3 says, “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy because on it God rested from all his work that he had done in creation.” Christians today take the seventh day as a day of rest too because God rested on the seventh day. With the creation of human beings on the sixth day, God has virtually completed his job of creation. “God created man in his own image, in the image of God he created him, male and female he created them” (Gen. 1:27). The seventh day rest fitted in perfectly with the rest of the creation. It also received its blessing like the rest of the creation.”<sup>5</sup> The seventh day was blessed.

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<sup>5</sup>Mambula, “Holistic Development By the Missionaries in the Middle Belt of Nigeria, 1906-76,” 12.

### **3.2.2. Purpose of Creation (The Cultural Mandate)**

With the creation of humankind at the end, God definitely had a purpose for creating him. The writer of the book of Genesis actually makes it so clear in Genesis 1:28-31 that “God blessed them” and gave them a mandate. Creation was at the top of all that was created.”<sup>6</sup> He gave them a clear mandate. This mandate was to be followed completely.

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” And God said, behold, I have given you every plant yielding seed that is on the face of all the earth and every tree with seed in its fruit. You shall have them as food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And God saw everything that he had made, and behold, it was very good (Gen. 1:28-31).

### **3.2.3. Human Position in the Creation**

The man and the woman were the last steps in the creation process. The creator himself saw all that he had created to be very good including man and the woman (Gen.1:31; Ps.104:24). It was this beautiful creation which was given to humankind to subdue, till, rule, take care, eat etc. God provided a suitable helper Eve. Adam and Eve were companions with God in the Garden of Eden. Jabani Palnam states:

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<sup>6</sup>Ibid., 12

In fact, it was a blank check given to humankind over the earth. God blessed all equally. Humankind was rich, glorified and in harmony with God and nature. There was no disease, poverty nor death. There were no natural disturbances such as flood, earthquake, or fire because everything was in harmony and under His control. There was no oppression, shame nor rebellion. Adam and Eve could choose on their own. God gave them their own will to make decision regarding the tree of life. In short, God's intention was that both humankind and God should be the joint rulers of the universe.<sup>7</sup>

### **3.2.4. *The Creation was Wholistic and Perfect***

Creation is now full of struggles, suffering, poverty, dirty, harsh environmentally, death, etc. Who caused the problem creation is going through? Can something be done to change the situation of what creation is passing through? What is the church's respond to this situation? How could a perfect creation become what it is today? God's creation was perfectly created and was to be maintained the way it was. This was God's plan for man. The man failed in his assignment and sin entered the world.

### **3.2.5. *The Fall of Humankind***

“And out of the ground, the Lord God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it, you shall surely die”(Genesis 2:9, 16-17). God Almighty gave them instruction or command to follow. This was not a suggestion but a command to be obeyed. It was in an understandable language. God spoke in clear and plain language to man to keep his command.

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<sup>7</sup>Ibid., 12

God went ahead to please Adam by creating a suitable helper-Eve. God said “it is not good for man to be alone. I will make him a helper suitable for him” (Genesis 2:18). God did not force them not to eat the tree, but gave clear terms instruction that if they disobeyed the command by eating the tree, “You shall surely die.” The condition was that if they obeyed the law they would continue to enjoy the full benefit of creation with no limitations. If they disobeyed, the law, the whole contract of trust, companionship, and the rulership over nature would cease. They will surely die. So the choice was clearly theirs.<sup>8</sup>

### **3.2.6. The Greatest Disobedience**

In chapter three of Genesis, we see the sudden arrival of a speaking serpent who presents a challenge to the first human couple. The couple's choice to disregard God's command was an act of willful disobedience that has a terrible effect on all of the creation. This text does not tell us where the serpent came from after God created everything which he said it was all very good. “It is clear, however, that evil entered the created world at some time after God's “very good” work of creation was completed.”<sup>9</sup> (Genesis 1:31) The crafty serpent convinced Eve to eat the fruit of the tree of knowledge of good and evil and persuaded Adam her husband to eat it also. The Bible says in Genesis 3:6-7 that:

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

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<sup>8</sup>Ibid., 12

<sup>9</sup>Packer, Grudem and Fernando, *Global Study bible: English Standard Version*, 41.

The serpent made the woman to be dissatisfied with the permitted trees in the Garden of Eden. Her eyes turned to the forbidden tree. She desired it. She was attracted to it because it was going to make her wise. When she ate the fruit, she gave some to Adam her husband. As he ate it, he was immediately rebelling against God. He was with her during this temptation and failing to carry out his responsibility to guard and keep both the Garden and his wife. Adam and Eve's disobedience brought about every kind of sin in the world, suffering, and pain, along with spiritual and physical death for the entire human race.<sup>10</sup>

Now the covenant relationship was broken between God and man. "Even before his judgment, these words were clearly revealed to them that chaos had been created in the cosmos resulting from their disobedience to God: shame, hiding, fear, nakedness, lust, death, desire for wisdom and strained relationships had set in."<sup>11</sup> In fact it can be clearly seen that God's process has been interfered with. His plans had to change toward humanity.

### **3.2.7. God's Response**

In Genesis 3:8-13, it says,

And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the Garden. But the Lord God called to the man and said to him, "where are you? And he said, "I heard the sound of you in the Garden, and I was afraid, because I was naked, and I hid myself." He said, "who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate.

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<sup>10</sup>Ibid.

<sup>11</sup>Mambula. "Holistic Development By the Missionaries in the Middle Belt of Nigeria, 1906-76," 15.

The relationship between man and the Lord God was broken. God coming to the Garden in the cool of the day, to be with his friends is a beautiful representation of that relationship. But God could not find Adam and Eve. He had to call. He was now searching for man. Sin had divided man and God. Adam's excuse was that he heard the sound of the Lord in the Garden, and he was afraid because he was naked, so he hid from the Lord. (Gen.3:10). The man was depressed and had no self-confidence again. God who is all knowing knew what had happened but still asked man "who told you that you were naked? Have you eaten of the tree I commanded you not to eat?" (Genesis 3:11). Adam laid his blame on the woman God put with him in the Garden. His excuse was that it was this woman who made him eat the fruit and the woman in defending herself blamed the serpent for her rebellious acts. Neither Adam nor Eve took responsibility for their disobedience. The serpent did not blame anyone. God then declared their punishment accordingly.

### ***3.2.8. Punishment for Disobedience***

#### **3.2.8.1. The Serpent**

The Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly, you shall go, and dust you shall eat all the days of your life. I will put enmity between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel"(Genesis 3:14-15).

### **3.2.8.2. The Woman**

To the woman, he said, “I will surely multiply your pain in childbearing; in pain, you shall bring forth children. Your desire shall be for your husband, and he shall rule over you” (Genesis 3:16).

### **3.2.8.3. The Man**

And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘you shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust, you shall return” (Genesis 3:17-19 ).

From the time of the fall of man, God has been seeking to restore this relationship. Various books of the bible talk about this broken relationship between man and God. As a result of this broken relationship, “a new cultural relationship evolved between God and humanity, between man and nature and between nature and God. Nature will no longer produce food automatically, but they must labor with sweat.”<sup>12</sup>

God’s punishment did not only end with Adam and Eve. Genesis 3:15 says, “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” Everyone is affected by this sin of disobedience. In Romans 3:22-23 it says, “For there is no distinction: for all

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<sup>12</sup>Mambula, “Holistic Development By the Missionaries in the Middle Belt of Nigeria, 1906-76,” 17.



have sinned and fall short of the glory of God" So all the descendent of Adam and Eve have sinned before God plus their own sins which they have committed voluntarily. David says in Psalm 51: 5, "Indeed, I was guilty when I was born; I was sinful when my mother conceived me." David understood how guilty he was and need not blame someone else for his sins. He took the responsibility of his sins. We did inherit this sinful nature from our great grandparents. Anyone who has come from the line of Adam is condemned because of the original sin they committed.

#### **3.2.8.4. The Way Back to God (Redemption)**

Redeeming man has been God's new plan for humankind since the fall. God took it upon himself to search for man. In Genesis 3:9 says "But the Lord God called to the man and said to him "where are you?" God never waited for man to call on him but he came to find man. He is still doing this today calling the lost to himself. He is not just calling on man to restore him but he is going to restore all creation back to the way He intended it to be. This thesis is arguing against the view that only man will be restored. Everything created by God is going to be restored.

God is restoring everything both spiritual and physical. To represent him well, the church must be seeking to restore man back to God and his creation (this is what we called reconciliation of relationship between God and nature and between the fellow human beings God entered covenant relationship with Old Testament characters like Noah in Genesis 9, and Abraham Genesis 12, Jacob, Joseph, Moses, David, and the Prophets. God seeking to redeem man reached its climax when God sent his only begotten son into the world. John 3:16-17 says, "For God so loved the world, that He

gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.” God's love for the “world” made it possible for “whoever” believes in Christ to have eternal life. God sent Christ to earth as a man to suffer and die to take away man's punishment of sin. Through Jesus Christ, we are made whole through the sacrifice of Christ Jesus on the cross. Those who believe in Christ will be restored and those who don't believe will not be saved. There is a need to, first of all, get an understanding of the “kingdom of God” that Christ preached.

### **3.2.9. *Preaching the Kingdom of God***

If we are to have a good foundation of our ministries today, we must, first of all, have an understanding of what the kingdom of God is. Jesus in teaching the disciples on prayer said they should pray “your kingdom come your will be done, on earth as it is in heaven” (Matthew 6:10) concerning preaching the good news of the kingdom, Ronald J. Sider states:

Social activists, charismatics, and advocates of world evangelization often refer to the kingdom and sometimes even cite the same texts to support their different (frequently one-sided) concern. Social activists quote Luke 4:16ff to prove that faithful Christians, like Jesus, must meet the physical and social needs of the poor, blind, lame, and oppressed. Charismatics quote Luke 4:16ff to demonstrate that faithful Christians, like Jesus, should be “filled with the power of the Spirit” and therefore perform miraculous signs and wonders. Proponents of world evangelization cite Luke 4:16ff. (less often, however, until recently) to show that faithful Christians, like Jesus, will preach Good News to those who have not yet heard. Tragically, each group sometimes ignores or even rejects the concerns of the others.<sup>13</sup>

It can be seen that there are different views concerning the kingdom of God. People preach the kingdom today based on how they see the kingdom. There are also

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<sup>13</sup>Sider, *Good News and Good Works*, 50.

different interpretations of Luke 4:16ff and Isaiah 61:1-2 concerning the ministry of Jesus and the kingdom. Since there are different interpretations, this has resulted in the different understanding of the kingdom of God.<sup>14</sup> According Graham Crag:

Our vision of the Kingdom has been impaired by our tendency to compartmentalize and argue about the priority of evangelism, signs, and wonders, social action, spiritual warfare. All renewal movements become involved in some degree of polemic and self-defence and tend to emphasize their own concerns out of proportion to the whole body of Christian truth. We have not always learned from the experience of the disciples. To be in the Kingdom and have tasted its power is not to have got everything right. We need to discover the element of surprise, challenge and ongoing disorientation.<sup>15</sup>

Preaching the Kingdom, we do not have to specialize in one aspect. It is actually dangerous specializing or emphasizing only one aspect of ministry. There is a great need to integrate the practice of mission so that it can be like the one of Christ and the Early church.<sup>16</sup> Telling a story must go hand in hand with other services and acts of mercy. This is the way Jesus did it.<sup>17</sup>

The Medieval Catholicism identifies the kingdom with the institutional, visible Church. Modern social activists, on the other hand, have viewed the kingdom as a socioeconomic-political reality that human beings can create through politics; it may be democratic politics in the social gospel movement. According to Ronald J. Sider concerning the position of evangelicals on the kingdom of God, "The kingdom of God is the present inner rule of God in the moral and spiritual dispositions of the souls with its seat in the heart."<sup>18</sup> Others see the kingdom as something of the future and not now. Their belief is that when the Jewish people rejected Jesus, the Kingdom was shifted or postponed to the future. It will come at the end of history. These conflicting views of the

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<sup>14</sup>Ibid., 50

<sup>15</sup>Graham Cray, "A Theology of the Kingdom," in *Mission as Transformation: A Theology of the Whole Gospel*, Vinay Samuel and Chris Sugden (eds)(Eugene, Oregon: WIPE and Stock, 1999), 40-41.

<sup>16</sup>Ibid., 41

<sup>17</sup>Ibid., 33

<sup>18</sup>Sider, *Good News and Good Works*, 51.

kingdom and the ministry need to be fully reconciled. We need to have a full understanding of the kingdom of God because when Jesus came he was preaching the gospel of the kingdom. So we cannot discuss transformational development without an understanding of the kingdom. This will help us develop a fully biblical theology and foundations of transformational development.

Ronald J. Sider state that “Jesus points to the kingdom as the purpose of his coming. Both his preaching and his miraculous healings are signs of the kingdom. And he sends out the disciples to announce the kingdom.”<sup>19</sup> The church which is the embodiment of Christ is here on Earth to announce the kingdom of God. Christ's preaching during his earthly ministry was about the kingdom of God. The emphasis of the kingdom of God is gradually shifting to other forms of preaching today. If Jesus who is God incarnate came preaching the kingdom we are to follow in that same preaching of the kingdom. There is a need for the restoration of the preaching of the kingdom today otherwise each person can come up with his own way of preaching. Abraham Cray states, “A kingdom person is one who has submitted his life to a delegated authority, and similarly a Kingdom church is one which submits to an apostle and a prophet.”<sup>20</sup> Any Kingdom person or church must submit to the delegated authority. The kingdom theology has been used to provide an understanding of “the ministry of signs and wonders, healing and deliverance in relation to evangelism.”<sup>21</sup>

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<sup>19</sup>Ibid., 51

<sup>20</sup>Cray, “Mission as Transformation, 27.

<sup>21</sup>Ibid.

Today “some evangelicals apply kingdom theology to social action, and others to healing, signs, and wonders.”<sup>22</sup> We do not need to apply kingdom theology to separate aspects. Kingdom theology is integrated and not disintegrated. The argument in this thesis is that we need to integrate all the aspects of ministry under the kingdom of God. The Kingdom is not divided. We need a theology of the kingdom which unifies all the aspect of the kingdom. According to Graham Cray in *Mission as Transformation*, “The kingdom of God is a matter of ... justice [righteousness], peace and joy in the Holy Spirit’(Romans 14:17).”<sup>23</sup>

### **3.2.10. Biblical Perspectives of the Kingdom of God**

G.R Beasley-Murray says “in the Old Testament, the ultimate purpose of the future coming of the Lord and the Day of the Lord is the establishment of the kingdom of God. To what extent was this hope of the kingdom integral to Israel’s thought, and how significant did it appear to the people?”<sup>24</sup> This is an important question which needs to be answered. We may not see the word the “kingdom of God” in the Old Testament. The expression “the kingdom” of God is not found in the Old Testament although “kingdom of the Lord” does appear in 2 Chronicle 13:8, which seems to be referring to David’s Kingdom, established by God.

We can only see the word kings and rulers in the Old Testament. All that we see in the Old Testament is Yahweh as King ruling his people and leading them. Not mentioning the kingdom of God in the Old Testament may just be the way the writer

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<sup>22</sup>Ibid.

<sup>23</sup>Ibid.

<sup>24</sup>G. R. Beasley-Murray, *Jesus and the Kingdom of God* (Grand Rapids, Michigan: The William B Eerdmans Press, 1986), 17.

chose to write in that context. This may be the limitation of language according to some scholars. This concept of the kingdom of God may be express in different ways not just in one particular way that we know or see in the New Testament. The writers' emphasis was on the activity of God and not just on the notion of the kingdom which may really sound abstract in our understanding. Timothy Keller states that,

When the Synoptic writers speak about the gospel, they constantly use the concept of “kingdom” but this phrase is virtually missing in John’s gospel, which emphasizes, rather, receiving “eternal life.” On the one hand, we can say that this difference does not at all constitute a contradiction, because when we compare Matthew 25:31-46 and Mark 10:17-31 with John 3:3-6,17, we see that entering God’s kingdom and receiving eternal life are virtually the same thing. Reading Matthew 18:3; Mark 10:15; and John 3:3-6 together reveals that conversion, the new birth, and receiving the kingdom of God like children are basically the same move.<sup>25</sup>

Different biblical writers have a way of addressing the same issue in different ways. So is the kingdom also addressed differently by the writers in scriptures? The Synoptic Gospels use the “kingdom” because of their background and also their audience. Audience or the recipients determine the way the writers of different books of the bible communicated. According to Timothy Keller, “John and the Synoptic writers present the gospel in somewhat different ways. And when we look at the apostle Paul, we find yet another, different set of emphases. While Paul uses both “kingdom” and “life,” he more centrally focuses on the concept of justification. So is this a different gospel? No.”<sup>26</sup> There are just different ways writers talks about the same theme. G.S. Beasley-Murray supports this by saying:

It was Yahweh’s sovereign action on which the attention of the Old Testament writers focused, and it was the manifestations of his sovereign power that called forth their

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<sup>25</sup>Timothy Keller, *Center Church: Doing Balanced Gospel-Centered Ministry in Your City* (Grand Rapids, Michigan: Zondervan, 2012), 39.

<sup>26</sup>*Ibid.*, 39

worship. Even when later writers did come to speak of the kingdom of God or heaven, they did so chiefly in order to describe the role of God.<sup>27</sup>

The Old Testament writers' attention was on what God was doing and not necessary terms to be used about him. His role in history is seen clearly that he was their king and ruler. When did they start thinking of God as a king? Their understanding of him as a king evolved somewhere along their history as he was relating with them. G.S Beasley answers this question by saying, "Since man's pictorial thinking about God depends on his experience of the world in general, many have held that Israel could not have thought of God as king until the nation had a king of its own, and therefore presumably not before the time of [Saul and] David."<sup>28</sup>

God was who He was to the Israelites. He gave his name as "I am who I am". In understanding who God is, there is a great need to understand his name. In Exodus Moses asked God "if I go to the people who do I say has sent me and what is his name?" (Exodus 3:13). In Egypt, there were many gods and it was essential for Moses to seek to know the name of the God who was sending him.<sup>29</sup> Exodus 3:14-15 "God said to Moses. "I AM WHO I AM." And he said, "say this to the people of Israel, 'I AM has sent me to you.'" God also said to Moses, "say this to the people of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations."G.R. Beasley-Murray states "the interpretation of the divine name ("I

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<sup>27</sup>Beasley-Murray, *Jesus and the Kingdom of God*, 17.

<sup>28</sup>Ibid.

<sup>29</sup>Packer, Grudem and Fernando, *Global Study Bible English Standard Version*, 110 concisely says, "In ancient times, to know a person's name was to know something very essential about that person. Though Moses is apparently not familiar with God's name, this does not mean that the personal name of God was unknown to the Hebrews (see e.g. Gen. 4:26;12:8;26:25; 30:27). Exodus 3:14 "I am who I am" is the name of Yahweh ("the Lord") is a clear reminder of God's faithfulness to his people.

AM...”) accordingly conveys more than the simple thought that God is the existent One; it suggests that God is and will be with his people and that he acts and will act for them. “God’s name is his being.”<sup>30</sup> God's being is seen in his action and this can be interpreted independently from the way names are used.<sup>31</sup> According to Beasley, "the implications of these ideas are considerable. The notion of the kingship of God is flexible, open to application and development as the people of Israel advanced in their organization. Chiefly it was recognized that the kingship of Yahweh relates to his sovereign acts on behalf of his people through all times. Notable instances of his exercise of sovereignty took place in times past, but of necessity, no time limit can be set to that sovereignty.”<sup>32</sup> The statement “The Lord is King” (Ps. 93:1) is as absolute as “The Lord is God” Psalm 100:3.”<sup>33</sup> The Bible is all about God acting in history in relation to his people. From Genesis to Revelation, we see God acting in history in relation to his people.

In the Old Testament Yahweh is acting in accordance with his revelations- this is the same as agreeing that “the hope in the coming kingdom is the same as hope in the coming Lord.”<sup>34</sup>

### **3.2.11. *Jesus and the Kingdom of God***

Jesus and the kingdom of God is a good starting place for formulating principles of biblical integration of evangelism and social concern for the church in the contemporary society. Jesus perspective of what the kingdom is different from what

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<sup>30</sup>Beasley-Murray, *Jesus and the Kingdom of God*, 18.

<sup>31</sup>Ibid.

<sup>32</sup>Ibid.

<sup>33</sup>Ibid.

<sup>34</sup>Ibid.



people think of kingdom today. In his kingdom, because he became a servant we can see there is a reversal of the values of the kingdom. Timothy Keller states that “in Jesus’ kingdom, the poor, sorrowful, and persecuted are above the rich, recognized, and satisfied. The first shall be last (Matt 19:30).”<sup>35</sup> Jesus was rich but he became poor for man’s sake. Though he is the greatest, he made himself a servant to all people.<sup>36</sup> This is actually the reverse of how the world thinks and does things. Many have said there is no need for integration. This thesis is arguing for integration which is called transformational development. Douglas Petersen says:

Jesus identified his mission, ministry, and message with the inauguration of the kingdom of God; the time of God’s messianic salvation (Mk1:15). In the teaching of Jesus, it is clear that he proclaimed that the kingdom of God is both a future event (Matt.13:36-43;47-50), and a present reality (Luke 11:20;12:32). In the ministry of Jesus the ‘signs’ that the kingdom of God had already broken into the present were demonstrated when he cast out demons, healed the sick, performed miracles, brought good news to the poor, proclaimed freedom for the prisoners, recovery of sight to the blind, and the release of the oppressed (Luke 4:18-19; 7:21-23). He responded to sickness and disease with healing and wholeness, to hunger with food in abundance, and to death with hope in the resurrection. His exemplary ministry and the sacrifice of his life on the cross became a summons to service for all of his followers.<sup>37</sup>

I concur with Douglas Petersen that Christ proclaims the kingdom as a future event and present reality. The signs performed by him were demonstrating the present reality of the kingdom. Jesus in his teaching of the kingdom of God “while dynamically demonstrated in his ministry, is also in the future.”<sup>38</sup> The kingdom is here and will also be in the future.

During Jesus’ time, the Kingdom was known but not very much expressed in the everyday religious language. Graham Cray states that” [the kingdom] was “one” but only one, of Judaism’s ways of speaking about the hoped-for new age, the eschatological age

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<sup>35</sup>Keller, *Center Church*, 46.

<sup>36</sup>*Ibid.*

<sup>37</sup>Cray, “Mission as Transformation,” 113.

<sup>38</sup>*Ibid.*, 113

when God's rule would be fully realized, his people vindicated, and his enemies judged. The basic theological meaning was that of the new age which replaces the old. However, 'Jesus not only made the term the central theme of his proclamation, but in addition, filled it with a new content which is without analogy.'<sup>39</sup>

Jesus' understanding of the Kingdom was instead of the new age replacing the old one. The kingdom is "already" and "not yet." The kingdom needs to be understood from Christ's perspective. Jesus devoted much time teaching on the kingdom because many did know much about the kingdom. If they had understood what the kingdom was all about he should not have devoted much time to teaching them about the kingdom. Jesus' understanding of the kingdom was that the future rule of God was already present now. Instead of the new replacing the old, it had invaded it without totally displacing it. Human history is divided into two part: Jesus' time was the time of the proclamation of the Gospel and ministry. This was not yet the time of final judgment but the time was near (Mark 1:5). From the time of Jesus' public ministry until judgment, the ages are in an overlap. The kingdom is, therefore, the presence of the future (the "already not yet" analogy).<sup>40</sup>

### **3.2.11.1. The Already kingdom**

Jesus taught that the kingdom was in the real sense present. God's kingdom was God's reign among his people and over everything else. This cannot be limited just to his inner reign in the hearts of believers. During Jesus' earthly ministry, he didn't just heal believers but the sick, whether believers or not. The demon possessed were set free, the

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<sup>39</sup>Ibid.,27

<sup>40</sup>Cray, "Mission as Transformation," 27.

dead raised, the hungry fed. We can see that his authority was exercised over nature and the leaders in public offices were challenged about this. The sovereignty of God is over all things and not just some things. Responding to Christ was responding to the kingdom (Luke 7:23). Blessed is the one who is not offended by me). To respond to Jesus was to respond to the kingdom. Graham Cray states, “It may be true that Jesus largely proclaimed the Kingdom, and the early church largely proclaimed Jesus, but considering the nature of his proclamation and the fact of his resurrection, they could do no other”<sup>41</sup> His resurrection made the early church to proclaim Jesus more than the Kingdom. However, the breaking in of the Kingdom required not only a unique person (Luke 1:32f) but a unique power (Luke 3:21-23; 4:14-21). Graham Cray further states that “It is now well established that the root meaning of the word ‘Kingdom’ was dynamic rule or strength. “Within the symbolic world of the gospel, its main thrust is dynamic strength, even active intervention.”<sup>42</sup> The kingdom entered the old age through the person of Jesus Christ. Jesus proclaimed the Kingdom and the power of the Kingdom accompanied his preaching. We cannot talk about the kingdom and not demonstrate the power of the kingdom and the reality of the Kingdom.

During Jesus’ earthly ministry, John sent his disciples to go find out whether Jesus was the Messiah who was to come. Jesus’ reply to John the Baptist was: “Go back and report to John what you have seen and heard: the blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the Good News is preached to the poor’ (Luke 7:22). Graham Cray states “Such an understanding of the

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<sup>41</sup>Ibid., 29

<sup>42</sup>Ibid.,27

Kingdom as present was a startling surprise to the people of Jesus' day."<sup>43</sup> The power of the kingdom is demonstrated as we preach the Gospel.

At the heart of Jesus' Kingdom ministry was the proclamation of the Good News of the Kingdom to the poor (Luke 4:18; 7:22). The Pharisees regarded the poor, prisoners, blind, and the oppressed to be outside the Kingdom. It is the opposite with Jesus' ministry because Jesus made the economically poor and socially powerless the primary focus of both his proclamation and the demonstration of the power of the Kingdom. It is within the circle of these people that the miraculous healing and deliverance took place. The Kingdom really became Good News to the poor now and not just a promise of Good News in the future life.<sup>44</sup> The power of the kingdom needs to be experienced today as people preach the Good News. People must experience the good news both now and in the future. Graham Cray states that,

The Kingdom becomes Good News to the poor now, not just a promise of Good News in a future life. The sick are given back the possibility of an active role in society, the demonized are set free and restored to normal relationships, cleansed lepers can come back into the community. Those experiencing untimely bereavement have their loved ones and breadwinners restored. Jesus' table fellowship of tax collectors and sinners was the foretaste of their place in the Messianic banquet on the last day. His acceptance of women and little children gave them a special or best part of the Kingdom both present and future.<sup>45</sup>

In Jesus' ministry, he demonstrated the power of the Kingdom as he preached the Kingdom and a call to discipleship resulted in the creation of a community. Some who were ready to pay the price became his disciples. Those who followed him could also demonstrate victory over demonic powers showing that the Kingdom was present (Mat. 4:1-11). Concerning the Already kingdom Graham Cray says, "The Kingdom was

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<sup>43</sup>ibid., 29

<sup>44</sup>Ibid., 30

<sup>45</sup>Cray, "Mission as Transformation," 30.

‘already’, in that the all-transforming final reign of God had broken into the present age in and through the person of Jesus, his proclamation and his ministry of power.”<sup>46</sup>

### **3.2.11.2. The Not Yet**

In Jesus' proclamation, he used future language as well as present language (e.g Mt.20:1-16; 22:1-14 and 25). People could still resist or reject the kingdom. There were still issues that were causing people to doubt the kingdom. A clear example is the one of John the Baptist who sent his disciples to inquire whether Jesus was the one who was to come and deliver the people and the gentiles had not been judged (Mt 11:1-6). This Kingdom had not yet overcome the old age, although it had powerfully assaulted it (Luke 4:31-37; 8:26-39; 10:1-20; 11:21, 22; Acts 10:38). The major thing that was omitted in Jesus' ministry was the judgment which Christ was to proclaim. In reading Isaiah 61:1, 2 Christ omitted the judgment part. In all of his major allusions to the prophet Isaiah, Jesus omits or stops short of the reference to final judgment (Isaiah 29:18-20;35:4-6). The “already” of the Kingdom is the period of grace. In this period of grace, he taught his disciples in parables so that those who can understand can understand. God's power was demonstrated in the hearing of the parable than just in the healing of the sick. The kingdom of God is his precious gift given to us (Mt. 13:10-16). Graham Cray states:

The ministry of the Kingdom is seen predominantly in the weakness of the cross, not just in the power to heal and deliver. Calvary and the empty tomb open the presence of the Kingdom to all, and securely established an age of grace until the present ‘not yet’ becomes the ‘future already’ (I Cor. 15:20-28).<sup>47</sup>

In preaching the gospel of the Kingdom, we must make sure that the emphasis of the Spirit is not predominantly “in house” ministries for a building up the church, but the

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<sup>46</sup>Ibid.,27

<sup>47</sup>Cray, “Mission as Transformation,” 33.

Spirit must be experienced by all in the society and in the world. The Spirit of the Kingdom is not just for believers to experience. The outcast, unbelievers need to experience the Spirit of the Lord. Jesus ministered the Kingdom to all. Graham Cray states:

The nature of the Kingdom, as God's intervention to bring justice to the poor, must not be spiritualized to such an extent that all are the spiritually poor and all therefore in equal need. Quite clearly the biblical language is used to indicate that some are poor and oppressed and others are not. Some are unjustly suffering because of the way others live. Jesus ministered the Kingdom to all, taught the love of enemies and died to make it possible.<sup>48</sup>

Jesus' priority was to the poor in contrast to others in the community. This practice of Christ needs to inform our own practices. Since the church is the embodiment of Christ, our practices need to be informed by Christ and the early church. We need to minister in an integrated way because this was the pattern of Christ.<sup>49</sup> According to Graham Cray,

Charismatic ministry and social action, evangelism and signs and wonders all must be defined in relation to the Kingdom of God. By definition, that Kingdom will always challenge our efforts as partial and adequate, but the challenge will always be a greater integrity and integration in our practice of mission.<sup>50</sup>

Douglas Petersen says "The Kingdom of God 'already' present is 'not yet' fully consummated"<sup>51</sup> There is still the future fulfillment of the kingdom when the messianic salvation will be perfectly accomplished in the age to come (Matt.24:29-31).<sup>52</sup>

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<sup>48</sup>Ibid., 42

<sup>49</sup>Ibid., 43

<sup>50</sup>Ibid., 43

<sup>51</sup>Douglas Petersen, "Pentecostal Mission and Social Concern Brussels Statement April 1989" in *Mission as Transformation: A Theology of the Whole Gospel* Vinay Samuel and Chris Sugden, eds, (Eugene, Oregon: WIPE and Stock, 1999), 113.

<sup>52</sup>Ibid., 113

### **3.2.12. Biblical Perspectives on Transformational Development**

#### **3.2.12.1. The Character of God**

The Psalmist describes God in the following way: Ps. 146:5-9

Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God, who made heaven and earth, the sea, and all that is in them, who keeps faith forever; who executes justice for the oppressed, who gives food to the hungry. The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. The Lord watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin.

Transformational development is rooted in the character of God. He is the God who upholds the oppressed, gives food to the hungry, set the captives free, opens the eyes of the blind and lifts up those who are bowed down. God sustain the marginalized and the vulnerable in the society. In scripture, God is always standing with the poor and marginalized. We must be able to follow God's example. Will one say that God is a biased God? No, He loves justices for all but in most cases, it is the poor that are being treated inequitably and unjustly in the society. God opposes those who perpetuate injustice and he, therefore, sides with the victims of oppression be it rich or poor. Tim Chester quoting Vinoth Ramachandra says, “In a sinful world where life is biased towards the wealthy and the powerful, God's actions will always be perceived as a counter-bias.”<sup>53</sup>

In any situation of oppression, God will always be on the side of the exploited and the oppressed. The church needs to do same. In Amos 5:23-24 says, “Take away from me the noise of your songs; to the melody of your harps, I will not listen. But let justice roll down like waters, and righteous like an ever-flowing stream.” Proverbs 31:8-9 also says

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<sup>53</sup>Tim Chester, *Good News to the poor: Social involvement and the Gospel*(Wheaton, Illinois: Crossway, 2013), 19.

“open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously; defend the rights of the poor and needy.” We will examine transformational development from some characters and some books of the Bible.

### **3.2.12.2. Isaiah –Perspective of transformational development**

Isaiah was called into his prophetic ministry “in the year that king Uzziah died” (Isaiah 6:1), around 740 B.C. He lived long enough to record the death of Sennacherib (37:38), in 681. The central theme of the book of Isaiah is God himself. This is because he does all things for his glory (Isaiah 48:11). He says “For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.” We can see that the deepest motive in God’s heart is his own glory. He does not want to ever share his glory with anyone. Isaiah 61:1-3 says:

The spirit of the Lord God is upon me because the Lord has anointed me to bring good news to the poor, he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord’s favor and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion- to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified. (Isaiah 61:1-3).

There is a clearer picture of transformational development from this prophecy of the ministry of the Messiah who was to come. According to Global Study Bible (ESV) the speaker in Isaiah 61:1-2:

Is the messianic servant, who creates a new people by his Spirit-empowered preaching... Isaiah explains the goal of Messiah’s anointing with seven purpose clauses the poor... to proclaim liberty... the opening of the prison. The returning from Babylonian exile, but also spiritual freedom from sin and Satan, the year of the Lord’s favor. A new era of blessing...<sup>54</sup>

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<sup>54</sup>Packer, Wayne Grudem and Fernando, *Global Study Bible (English Standard Version)*, 982.



Isaiah in this passage talks about the preaching of the good news, liberating the captives, binding the broken hearted. These are all the things that transformational development takes into consideration. It is ministering to the whole person and not to part of a person. Jabani Palnam quoting Gilliland says:

Christian social transformation is the freeing of people from constraints to become all that God intends to them in their relations with him, with other people and with their environment. Social transformation and social ministries are expected to be holistic. This term, holistic serves to emphasize the integral relationships, among the physical, social spiritual, and environment component of life for a person, a family or a whole community.<sup>55</sup>

Quoting this text in Nazareth, Jesus claimed to be the Messianic servant who is speaking in Isaiah 61:1-2. This is the first testimony of the Anointed One who will transform his people. As it appears in Luke 4:18-20 was it a coincidence or was the text actually the reading of the day in the Synagogue? J. Alec Motyer says:

This is the passage the Lord Jesus deliberately sought out as the starting point of his public ministry (Lk 4:16-22). His action validates authoritatively the understanding we have reached without appealing to the gospel, that Isaiah displays here a messianic figure. In his reading, the Lord Jesus stopped at the words the Lord's favor (2a) and did not proceed to the day of vengeance. Thus he expressed his own understanding of his mission at that point, not to condemn but to save the world (John 3:17). He was also aware, however, of a coming day when he would execute the judgment committed to him (John 5:22-29). In other words, what Isaiah sees as a double-faceted ministry the Lord Jesus apportions respectively to his first and second comings, the work of the servant and of the Anointed Conqueror. The passage is a unity of three movements, opening with endowment of the Anointed one with the Spirit of the Sovereign Lord (1ab). Next, the

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<sup>55</sup>Mambula, "Holistic Development By the Missionaries in the Middle Belt of Nigeria, 1906-76," 21-22.

purpose of this anointing and its accompanying Commission (1d, sent) is elaborated in seven infinitives (1c-3a), and the poem concluded with the result of the work of the Anointed one (3h-4).<sup>56</sup>

According to J. Alec Motyer from the quote above, Jesus deliberately sought out this text to read at the beginning of his ministry. We can, therefore, conclude from this that this text was about the Christ the Messiah who was to come. His coming was to carry out transformational development.

### **3.2.12.3. Habakkuk's perspective of transformational Development**

Habakkuk is one of the Minor Prophets who pointed out the injustice and oppression of the people. He became impatient because according to him, God was slow in responding to him. The book of Habakkuk is divided into three sections:

**Habakkuk 1:2-11 First Cycle.** Habakkuk is disappointed that God does not seem to be answering his prayers. God's response shows that, although Habakkuk doesn't realize it, his prayers are already being answered.<sup>57</sup>

**Habakkuk 1:12-2:1 Second Cycle.** Habakkuk in this section asked a question. "why does evil seem to go unpunished?" God's answer is that all who are wicked will eventually be punished; meanwhile, the righteous must live by faith.<sup>58</sup>

**Habakkuk 3:1-19 Habakkuk's final Prayer.** Habakkuk asks for a new demonstration of God's wrath and mercy, such as God gave so powerfully in the past. He

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<sup>56</sup>J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, Illinois: InterVarsity Press, 1993), 499-500.

<sup>57</sup>Packer, Grudem and Fernando, *Global Study Bible(English Standard Version)*, 1260.

<sup>58</sup>Ibid.

closes with a confession of faith and trust in God (compare vv.1,3,9,13, with 17;19).<sup>59</sup>

According to Habakkuk, he could not understand why God was allowing such things to be happening in the world he has created and declared it was good. Habakkuk says:

O Lord, how long shall I cry for help and you will not hear? Or cry to you “violence!” and you will not save? Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise. So the law is paralyzed, and justice never goes forth. For the wicked surround the righteous; so justice goes forth perverted. (Habakkuk 1:2-4).

The poor were being oppressed unjustly. The poor have always been oppressed unjustly. Psalm 6:3: “my soul also is greatly troubled. But you, o Lord how long?”;

Psalm 13:1-3: “How long, O Lord? Will you forget me forever, How long will you hide your face from me? How long must I take counsel in my soul and have sorrow in my heart all the day? How long shall my enemy be exalted over me? Consider and answer me, O Lord my God; light up my eyes, lest I sleep of death”

Job 9:28: “I become afraid of all my suffering, for I know you will not hold me innocent”, Jer. 14:9 says “why should you be like a man confused, like a mighty warrior who cannot save? Yet you, O Lord, are in the midst of us, and we are called by your name; do not leave us.” God has a reason for not dealing quickly with such injustice in the lives of the poor.

Psalm 55:9: “Destroy, O Lord, divide their tongues; for I see violence and strife in the city.” Psalm: 119:126 “It is time for the Lord to act, for your law has been broken;” Jeremiah 20:8: “For whenever I speak, I cry out, I shout, “violence and destruction!” For the word of the Lord has become for me a reproach and derision all day long.”

God’s response to Habakkuk left him more confused as to why God will use the Babylonians to punish God’s people who were more righteous than the Babylonians

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<sup>59</sup>Ibid.

(Hab.1:13). The Babylonians were also going to be punished by God. They were not to go free or unpunished. But Habakkuk must wait for his appointed time (Hab. 2:8). Habakkuk's prayer in chapter three shows he was able to accept God's time as the best time. "*Renew them in our time*" (Hab.3:2). In the book of Habakkuk, we see clearly God's intention to punish any individual, community, or nation whether the chosen race of Israel, the pagan nation of Babylon, who practices injustice, violence, or wickedness against his people.<sup>60</sup>

#### **3.2.12.4. Nehemiah's Perspective of Transformational Development**

Nehemiah saw the need to rebuild the walls of the city so that their enemies might not take advantage of the broken wall and attack them. He mobilized the people to build the wall in 52 days (Neh.6:15). Nehemiah was an ordinary man whose preparation for ministry came to him while he was in the Persian palace as the king's cupbearer (Neh 1:11-2:8). He became an extraordinary leader through his devotion in prayer (Neh. 1:5-11; 2:4; 4:9; 6:9). Nehemiah also had great faith in God (Neh. 2:8, 20; 4:14, 20). Also, he had skills in organizational leadership (Neh. 3 and 5) Nehemiah left his highly exalted position and became involved in his people's development and protection by repairing the broken walls.

Nehemiah had the good qualities of a leader. Even though Nehemiah was in a foreign land, he was still in touch with his people Nehemiah 1:1-3 says

The words of Nehemiah the son of Hachabiah. Now it happened in the month of Chislev, in the twentieth year, as I was in Susa the citadel, that Hanani, one of my brothers, came with certain men from Judah. And I asked them concerning the Jews who escaped, who had survived the exile, and concerning Jerusalem. And they said to me "The remnant

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<sup>60</sup>Mambula, "Holistic Development By the Missionaries in the Middle Belt of Nigeria,1906-76," 24.

there in the province who had survived the exile is in great trouble and shame. The wall of Jerusalem is broken down, and its gates are destroyed by fire.

Nehemiah after hearing the situation of his people was devastated about it. Nehemiah 1:4 says he sat down and wept for a number of days, fasting and praying before the God of heaven. Nehemiah identified himself with his suffering and oppressed people. He was emotionally attached to his people's suffering. After Nehemiah inspected the extent of the damaged, he mobilized his people and completed the repairs of the walls in fifty-two days. This was the greatest community development project ever done in biblical times.<sup>61</sup> The book of Nehemiah gives us an example of transformational development. Transformation is not just a spiritual revival but it is also social, economic, to some extent political revival. The method of Nehemiah's development was in all aspects, i.e. all-round development.

This method of revival and transformation need to be emulated by churches in the contemporary world<sup>62</sup> particularly in West Cameroon.

### **3.2.12.5. New Testament Perspective**

Shalom of the New Testament is fulfilled in Christ Jesus because God's mission was completed in him. Christ's coming was to bring man back to the Garden of Eden. He was not just coming to restore man spiritually but in all aspects of life. The reconciliation that was promised by God is now completed in Christ Jesus. Those who now believe in Christ will have ever lasting life. John 3:16 says "For God so loved the World that he

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<sup>61</sup>Ibid., 26.

<sup>62</sup>Ibid, 27

gave his only begotten son that whosoever believes in him should not perish but have everlasting life.”

### **3.2.12.6. The Messiah’s Ministry (Luke 4:18-19)**

Jesus began his ministry by quoting Isaiah 61:1-2 in Luke 4:18-19 which says “The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor.”

This passage was a messianic prophecy that envisioned the coming of a messiah who will be a king and a servant.<sup>63</sup> This reading was like Jesus announcing his mission statement. According to the text the recipients of the good news were to be the poor. He had already promised this in the beatitudes. The Gospel includes a compassionate heart towards the sick, “bind up the brokenhearted.” The gospel is not just for our spiritual condition but for our physical condition too. Jesus healed people during his earth ministry, he fed the hungry, he showed empathy for the poor and he literally restored sight to the blind. Christ touched people in a tangible way.<sup>64</sup> He also came to proclaim freedom for the prisoners. This refers to those who are marginalized, oppressed, those facing injustice, whether politically, socially, or economically etc.<sup>65</sup> Richard Stearns says

Proclaiming the whole gospel, then, means much more than evangelism in the hopes that people will hear and respond to the good news of salvation by faith in Christ. It also encompasses tangible compassion for the sick and the poor, as well as biblical justice, efforts to right the wrongs that are so prevalent in our world. God is concerned about the spiritual, physical, and social dimensions of our being. The whole gospel is truly good news for the poor, and it is the foundation for a social revolution that has the power to

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<sup>63</sup>Richards Stearns, *The Hole in our Gospel* (Nashville, Dallas Mexico City: Thomas Nelson, 2009), 21.

<sup>64</sup>Ibid., 22

<sup>65</sup>Stearns, *The Hole in our Gospel*, 22.

change the world. And if this was Jesus' mission, it is also the mission of all who claim to follow Him. It is my mission, it is your mission, and it is the mission of the church.<sup>66</sup>

Jesus was not only concern about the spiritual life of the people but he also met their physical needs. His ministry was “wholistic” and transformational. Saint Francis of Assisi is reputed to have said “preach the gospel always; when necessary use words.”<sup>67</sup> He understood the power of faith put into action. Christ preached the good news, fed the hungry, healed the sick and raised the dead.

The ministry of Christ on earth was the one of liberation from sin and physical bondage which was caused by the enemy (Satan in the Garden of Eden). The Jewish people believed that poverty was evil. The rich were not also associating with the poor but Jesus was associating with the poor. Jewish people believe that poverty or people attacked by leprosy or blindness were their fault. It was their practices to send the people out of the community. Those people were rejected and treated inhumanely and they felt God reject them too. But when Christ came he would touch them and heal them.

This was surprising to Jewish people and new to their belief systems. It was really hard for Jewish people to believe that God loves the poor. The Jews never understood or realized that the Covenant God made with their fathers was reiterated in the prophets. The kingdom of God is to liberates, enrich and restore man.<sup>68</sup> Empowerment through Jesus leads to eternal life. Jesus said to the Samaritan woman, “everyone who drinks water from this well, will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed the water I give him will become in him a spring of water welling up to eternal life” (Jn 4:14). In fact, Jesus was telling her his kingdom is not of this world as

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<sup>66</sup>Ibid.

<sup>67</sup>Ibid., 16

<sup>68</sup>Ibid., 29

the well represents that which is finite, temporary, earthly and terminal, but his word which represents God's kingdom is eternal, infinite, everlasting, permanent, joy, and gladness-shalom.”<sup>69</sup>

Related passages to this good news are Matthew 25:34; Psalm 37:11; Isaiah 55:1; Joshua 2:13; Romans 8:14; 1 Peter 3:14; and, Luke 6:20-49. In Matthew 5:13-14 Jesus calls his followers the salt of the earth, and the light of the world has made every believer, including us today, the most important in God's universe. The light was the first to be created, “let there be light” (Gen.1:3). God saw that it was good. Jesus' Sermon on the Mount had liberated them from the old law, which the rich used to intimidate others.

### **Jesus and the Rich**

Jesus taught the rich on how they should use their riches to help the poor. He told the rich young man in Matthew 19:16-30. This is the story of the rich young man who came to Jesus to ask what he must do to have eternal life...v.21-22 "Jesus said if you want to be perfect, go, sell what you possess and give to the poor and you will have treasure in heaven; and come, follow me. When the young man heard this, he went away sorrowful for he had great possessions.” Jesus told the disciples, truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. This shows that those who trust their riches or who put those riches first before God, will not inherit the kingdom of heaven. In Matthew 6:33, Jesus says, “But seek first the kingdom of God and his righteousness, and all these things will be added to you.” People who sincerely follow God will be rewarded a hundred-fold (Matt., 19:29). Another parable of a rich man is found in Luke 12:16-21. In this parable, a rich man tried to satisfy himself by building a

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<sup>69</sup>Ibid.



bigger barn to store his crop. So that he can take life easy by eating, drinking and making merry. That very night he died. Storing things for oneself and not rich toward God is emptiness. Those who are rich in this world should be a blessing to the poor.

In the story of the rich man and Lazarus, the rich man had an opportunity to be a blessing to Lazarus but he chose not to be. Luke 16:21 says, "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desire to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores...This was a warning to the Sadducees who were very rich but treated the poor wickedly. But in the case of Levi, the tax collector in Luke 5:27-32 he made a great feast in his home after Christ called him to follow him. When he was called he rose and left everything to follow Christ. This was followed by a great feast in his house. In the case of Zacchaeus (Luke 19:1-10), he was seeking to see who Jesus was. When Jesus told Zacchaeus hurry down, I will stay at your house today. Zacchaeus was not only a tax collector but He was a rich man. In Luke 19:8 Zacchaeus stood and said to the Lord "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone anything I restore it fourfold." After that Jesus said to him, "Today salvation has come to this house since he is the son of Abraham." If transformation is to take place, some who are rich must be able to distribute their wealth to the poor as we have seen from the example above. Jesus' teaching on wealth is very clear "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and money" (Matthew 6:24, Luke 16:13). Jesus' teaching here is not that money is bad. His teaching is against those who continue to amass riches

on earth for themselves only are considered very poor in heaven. Their wealth will do them no good in heaven, but those who take care of the poor will be very rich in heaven.

Luke 12:32-34 says:

Fear not, little flock for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.

### Giving of Alms

In Matthew 6:2-3, Jesus says,

Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven. Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees in secret will reward you.

Jesus' teaching is that we need to be rich in investing in the kingdom of God. God who sees what we do in secret will reward us. Man's reward is limited. God's reward is ever lasting. There are other related passages like Matt 5:16 which say, "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven." Romans 12:6-8 Says "having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness." In Mark 12:41-44,

And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. And a poor widow came and put in two small copper coins, which make a penny. And he called his disciples to him and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing out of their abundance, but she out of her poverty has put in everything she had, all she had to live on."

Jesus praised the widow for her gift that she gave more than any other. As Jesus was praising others for giving, he also set an example by himself. He is the richest yet he made himself to become poor so that he can redeem us. Christ himself said in Luke 9:58 “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” By this statement, we can see that in the kingdom we are all equal (there is no poor or rich). God's intention is that we should be rich in him. Because of the fall, all that we had in Christ was marred because sin entered the world. Christ came to restore us back to that relationship that was broken. Christ paid for this with his precious blood that was shed on the cross.

### **3.2.12.7. The Early church and Transformational Development**

The Early Christians have a long history of their involvement in transformational development. The book of Acts has so much to say about the Early Church and Transformation development. The church was involved in Evangelism and social work. Acts 1:8 gives the summary of the global significance of the Acts of the Apostles. It says “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” The book of Acts shows how the Gospel spread to many places through the evangelistic preaching of the Apostles. God in Genesis 12:1-3, he said through Abraham all the nations of the earth will be blessed.

From the first chapter of the book of Acts to the last chapter focuses on is the spreading of the Gospel of Christ. The Gospel was preached to many nations and to different kinds of people. We can see that ministry in the book of Acts by the early

church involved word and deed. It was both by speaking and doing, both preaching and serving. Miracles pointed to the life-changing power of the gospel. In Acts 14:3, we are told that the Apostles were “speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by the hands.” Christians sometimes emphasize either word or deed to the neglect of the other. The New Testament teaches us to make God’s Word our first priority in ministry (I Cor. 1:22-23), yet the gospel must be clothed in love and good deeds, lest we “unsay” with our actions what we say with our lips (1 John 3:18).”<sup>70</sup>

The book of Acts focuses on the activity of the Holy Spirit in the life of the early church. The Gospel focus on the Holy Spirit in the life of Christ. Douglas Petersen states that “the same Holy Spirit that had anointed and empowered Jesus of Nazareth was outpoured to empower the disciples to enable the church to continue Jesus’ mission, ministry, and message; to do ‘all that Jesus began to do and to teach’ (Acts 1:1).”<sup>71</sup> Furthermore, Douglas Petersen says:

In the power of the Holy Spirit the early church, following the example of Jesus, proclaimed the good news of God's redemptive reign in Christ. Miracles, signs, and wonders were performed and acts of compassion were practiced in response to human need. The established social and religious orders were challenged and economic, racial and cultural barriers within the community of faith were overcome in a demonstration of the reconciling power of God's reign. In the same way, Spirit-filled believers in every age

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<sup>70</sup>Packer, Grudem and Fernando, *Global Study Bible English Standard Version*, 1524.

<sup>71</sup>Petersen, “Mission as Transformation,” 114.

and in every nation can expect to proclaim and demonstrate the transforming power of the gospel to the peoples of the world.<sup>72</sup>

### ***3.3. Summary***

In this chapter, we have addressed Transformational development from the Biblical perspective under creation, the Fall, and redemption. The discussion is based on what the scriptures say in both Old and New Testaments. God gave the man a mandate (Gen.1:28). All that God created was perfect because the bible says all that he created was very good (Gen. 1:30). Everything was in harmony and in perfect condition. It was until the fall that creation was curse by it maker. Chaos was in the world because of Sin. Christ gave us the perfect standard on how to be transformational in ministry by demonstrating with his life. We are to be doing what Christ was doing because this is the only example that was given to the church.

### ***3.4. Conclusion***

Christ and the Early Church ministered to the whole person. There was no separation of the spiritual and the physical in their ministry. Jesus taught, preached, led the people in an integrated way. Ministering to them in all aspect and teaching his followers to do same. The foundation of his ministry was love and compassion for the people. The role of the church should not be different from the one of Christ and the early church. The Jamaican missionaries followed Christ's method of transformational development. The church need to carry out same ministry in their various communities

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<sup>72</sup>Ibid., 114-115

with compassion and care as Christ. Transformational development by the church goes even cross culturally like Jesus with the Samaritan woman at the well (John 4:1-30).

## **CHAPTER 4**

# **THE ROLE OF THE LOCAL CHURCH IN TRANSFORMATIONAL DEVELOPMENT**

### ***4.1. Introduction***

In the first chapter, we asked some questions concerning the role of the church. This chapter will seek to answer those questions based on our biblical foundations discussed in chapter three. We will be dealing with the role of the local church in transformational development reflecting on the Cameroon Baptist Convention Churches in West Cameroon. This chapter is focuses on inspiring Cameroon Baptist Convention Churches in West Cameroon to be involved in transformational development. The churches currently focus on souls and often neglect social action. To them, the soul of person is so important. Saving the soul will give the person salvation. This is the Anabaptist model which we discussed in chapter two.

Preaching the gospel and planting churches is not wrong but the emphasis of this thesis is on transformational development. One-sided transformation is preaching half the Gospel and we are called upon to preach the full gospel. As individuals, we all have a role to play in bringing people to the kingdom. We can pray, give for missions, volunteer to go for missions, but when the church meets together and is well organized much can be achieved in the things they want to do. God had a purpose for establishing his church on earth.

## **4.2. The Mission of the Local Church on Earth**

Douglas Petersen says “the mission of the church is to give visible evidence of the kingdom and its ethics within its own community and in its ministry to the world.”<sup>1</sup> Someone has said “without the collective and organizing power of the churches, the ability of Christians to impact the world is greatly compromised.”<sup>2</sup> Richard Stearns, quoting Bill Hybells says “The local church is the hope of the world, and its future rests primarily in the hands of its leaders.”<sup>3</sup> Richard Stearns says Bill Hybells is right and says:

If church leaders do not have an outward vision to become salt and light in our world, to promote social and spiritual transformation, pursue justice, and proclaim the whole gospel, then the church will failed to realize its potential as an agent of change. It will become inwardly focused on meeting the needs of its members, to the exclusion of its nonmembers. It will be a spiritual cocoon, where Christians can retreat from a hostile world, rather than a “transformation station” whose primary objective is to change the world.<sup>4</sup>

As people who are committed to following Christ and to world missions, it is time for the local churches to understand their mission on earth. Because the world is changing every day and the local churches need to continue to look for better other ways to effectively reach the people of the world with the gospel of Christ. Timothy Keller, quoting D.A Carson, states:

It does not take much to think through how the gospel must also transform the business practices and priorities of Christians in commerce, the priorities of young men steeped in indecisive but relentless narcissism, the lonely anguish and often the guilty pleasures of single folk who pursue pleasure but who cannot find happiness, the tired despair of those living on the margins, and much more. And this must be done, not by attempting to abstract social principles from the gospel, still less by an endless focus on the periphery in a vain effort to sound prophetic, but precisely by preaching<sup>5</sup> and teaching and living out in our churches the glorious gospel of our blessed Redeemer.

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<sup>1</sup>Petersen, “Mission as Transformation,” 115.

<sup>2</sup>Stearns, *The Hole in our Gospel*, 179

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.,178

<sup>5</sup>Keller, *Center Church*, 46.



It is time for the Cameroon Baptist Convention churches in West Cameroon to rethink their strategies on how to reach people with the gospel and affect their lives positively. How will the church respond to hurting families in West Cameroon? If the church will not respond to the hurting, hungry, oppressed and the lost world there is going to be a serious problem with the church in West Cameroon in the future. Douglas Peter says, “the church's proclamation and demonstration of life in its fullness, available through the person of Jesus, grows ever more urgent as our world society becomes more broken and fragmented.”<sup>6</sup> The visible expression of love by the church is the “touching” of lives by feeding the hungry, clothing the needy, pouring oil on the wounded. We must continue with the compassionate ministry of Jesus Christ if we are truly his followers.<sup>7</sup>

### ***4.3. Human Life under the Rule of God***

Man is created in the image of God and each person possesses a unique value to God. The freedom and dignity of all people need to be affirmed (Gen. 1:26-28). God's love is for everyone (Rom 5:8) and because God loves us, we must love him too (I John 4:19). “Because God loves us first, we love him. Our love is to be shown in acts of worship, prayer, praise, service, and the fulfilling of the great commandment to love our neighbor as ourselves (Matt. 22:37-40).”<sup>8</sup>

The love of neighbor reaches out to all and not just Christians. It goes across every boundary that divides people. It brings about reconciliation and restoration of

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<sup>6</sup>Petersen, “Mission as Transformation”, 112.

<sup>7</sup>Ibid.

<sup>8</sup>ibid., 115

wholeness in humanity.<sup>9</sup> According to Douglas Petersen “Such love bears witness that those who claim to live in the kingdom are God’s people who belong to him. Such unconditional love reflective of God’s own character, and contrary to human nature, is to be translated into visible human deeds enabled by God’s gracious gift of salvation and the empowerment of the Holy Spirit.”<sup>10</sup> This rule can only be effectively handled by the local church in the world because it is the embodiment of Christ in the world.

Living in the kingdom means one must live under the rule of the kingdom. One cannot enter the kingdom and still live his own way. Love is normative in the kingdom. The mission of the church on earth is to live out the kingdom on earth that is why Jesus will tell the disciple to pray that “Your kingdom come. Your will be done on earth as it is in heaven” (Matt. 6:10). Love, therefore, must be demonstrated in action. God our heavenly Father demonstrated love to us by sending his only son Jesus to come and die for us on the cross to give us abundance life (John 3:16). Jesus' life was a demonstration of love to mankind. God loves every single individual on this planet despite all their sinful ways. So God's people under his reign are to love all people because God has first demonstrated to them how to love. Our love for God can be seen in our acts of worship, prayer, and praise but it must not remain at that: it should extend to the love of neighbors.

#### ***4.4. The Church Bearing Witness to God’s Reign***

God has ordained the local church to be the tool he is using to blessed mankind. The local church is God's visible body and is called upon to bear witness to God's

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<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

kingdom in the world restoring man back to God. The ministry of the church is to all people because they bear God's image (Gen. 1:26-27). Everyone, regardless of who they are, deserves the full attention of the church. Sometimes the local churches feel their members need more attention than those outside the church. God cares about all in the society and not just Christians.

During Jesus' earthly ministry he was deeply concerned about all aspects of human life (Mk.1:25-26, 29-31, 40-42, and 6:30-43). He was not just concerned about all aspect of life but he grew in all stages of life spiritual, physically and mentally (Luke 2:52). The ministry of the church is for the whole person and not just one-sided ministry which is usually just spiritually focused. The church must follow the example of Christ by addressing spiritual, personal, social, economic and physical needs of people (Matt. 25:35-40). The church needs to show the example how life in the Kingdom look like within its own community and in its ministry to the world.<sup>11</sup> People need to see the local churches enjoying life in the kingdom and in fellowship with one another. Mathew 11:2-5 support the fact that Jesus was transformational in his ministry.

When John heard in prison what the Messiah was doing; he sent word by his disciples and said to him, “Are you the one who is to come, or are we to wait for another?” Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them (Mathew 11:2-5).

During Jesus' earthly ministry, he used many different methods to bring people to the kingdom. He was not just using one method. He ministered to their needs and also

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<sup>11</sup>Ibid., 116

challenged them to come and be in the kingdom. The church today bears the responsibility of preaching the Gospel. No one else has been charged with this apart from the church. The local churches need to be open to each other to be able to work together in evangelism, discipleship, and in carrying out the ministry of compassion.<sup>12</sup>

#### ***4.5. The Return of Christ and the Consummation of God's***

The return of Christ should be a motivation for local churches to be witnessing to all who are not yet in the kingdom. As we long for the coming of the Lord, we shall not be passive in the ministry in which he has called us. The church must continue in the work of the proclamation of the Gospel, engaging the powers of darkness and showing compassion to the suffering world.<sup>13</sup> The church is not home yet. The church is on the journey to eternity. Christ will return in power and glory to fulfill that which he promised before living. He will establish the new earth and a new heaven. In the New Earth and New Heaven there will be no more suffering, oppressions, marginalization, poverty, war, no sickness, no sorrow or people bound by the demons. We are not yet at this stage. Until then the church is to continue fulfilling the mission of the kingdom of God<sup>14</sup>. Jesus said in Matthew 24:14 “And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all the nations, and then the end will come” The church is to remain faithful in carrying out its mission to the world. As a local church, we must reach people holistically by touching, reaching with the gospel, planting

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<sup>12</sup>Ibid., 116

<sup>13</sup>Ibid., 117

<sup>14</sup>Ibid., 116

churches, and teaching. For the impact of the church to be felt in any community, we must follow the example of Christ Jesus. According to Douglas Petersen:

To follow Jesus' example, the community of faith must, therefore, address spiritual, personal, social, economic and physical situations (Mt. 25:35-40). In such a manner the church offers a visible representation of what life in the kingdom should look like within its own community and in its ministry to the world.<sup>15</sup>

Petersen also says:

The community of the local church is God's ordained instrument wherein his presence dwells. The church is called to be God's visible and corporate entity bearing witness to his kingdom in mission and reconciliation between people (Eph.2:14-18). The transforming impact of this reconciliation on all dimensions of the lives of those who are part of God's redeemed community provides an observable signpost to the reign of God (Acts 2:43-47) and is a powerful witness to the world of the redemptive mission of God (2 Cor. 5:18-20).<sup>16</sup>

God's witnesses are already present in many communities in the form of local churches and individual Christians who make up the churches. The church is the agent of transformational development that is pointing to the kingdom of God.<sup>17</sup> This implies that wherever a church is, Christ's visible sign is there. The local church needs to be seeking the restoration of man and the restoration of the creation. The role of the local church is transformational in nature. If the church will not play this role, the church will not be carrying out her God-given assignment. The church may not solve all the problems in the world but she has a role to play. We will classify the role of the church in preaching the Good News and bringing about social change in the communities, psychological change, physical change, spiritual change. Humans need both the "gospel care" and "physical care." The church cannot just be preaching the gospel alone. Human souls should not just be the most important thing we are concern about, we should be concern about the total transformation which is spiritual, physical, social, psychological, and intellectual. God's

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<sup>15</sup>Ibid.

<sup>16</sup>Ibid.

<sup>17</sup>Myers, *Walking with the Poor*, 126.

living sign is the Local church in the communities. Christians need to know that they are a living sign placed on earth by God. The church is the sign of his kingdom in the community.<sup>18</sup>

#### ***4.6. Spiritual Restoration: The Role of the Local Church***

The Church is a visible community of God's people doing what he has called them to be doing. The World has many challenges but the greatest of these problems is sin, the source of all the problems that man has in the world. Adam and Eve's disobedience brought man the pain he is experiencing in the world. The cure of this pain is Christ proclaimed by the local church. The local church is the agent God is using to restore man socially, spiritually, emotionally, physically, psychologically, and intellectually. God, therefore, determines what the local church should be doing in the world since the local church belongs to him and not to the world. God desires everyone to be in fellowship with him.

#### ***4.7. The Local Church Partnering with Others***

The ministry of the church is redemptive in nature. The local church is to live a completely balanced ministry lifestyle. God has placed the local church on earth for the purpose of ministry which is the redemption of man in his totality (spiritual, physical, social, emotional, psychological, and intellectual) or in other words God has placed the church on earth for the purpose of transformation development that is the preaching of

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<sup>18</sup>Ibid., 126

the whole gospel. We must not only judge the church and denigrate it as not being an agent of transformational development. The Cameroon Baptist Convention churches in West Cameroon should be able to partner with non-government organizations, the government, and other communities, to bring about development. Development specialists must be able to work together with the churches and society to help to make the community what it needs to be.

Transformational development is a collective effort of both the church and other development specialists. The Great Commission was given to the church and the church must use all that is available to her to make man what God intended him to be. Matt.28:16-20 says:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.<sup>19</sup>

The ministry of the church according to Matt.28:16-20 is to reconcile man to God and teach him to observe all that God has commanded. Teaching the disciples to observe all that Christ commanded is transformational. Man was to live according to God standard. Adam and Eve acted differently from God's intended purpose. They were created in his image and he blessed them to be fruitful, multiply and fill the earth, subdue it and rule over it. Gen. 1:28-29 says:

And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth. And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food."<sup>20</sup>

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<sup>19</sup>Packer, Grudem and Fernando, *Global Study Bible (English Standard Version)*, 1373.

<sup>20</sup>Ibid., 39

Unfortunately, they wanted to be like God and what God wanted them to do was less attractive to them. This disobedience marred man's identity and all other human relationships. The church is now the agent that God is using to restore that relationship. The process of restoration includes teaching all that God has commanded. The Bible is the manual for the church to use in teaching not just followers of Christ but all in the community. We have already argued that transformational development refers to human and creational upliftments in all areas to fulfill what God intended. A human being can be uplifted when they are taught God's word. The teaching is for all, not just the church because the church has the truth which people cannot get from any other source. The local churches in West Cameroon need to know that they have teaching material which people are in need of in their communities.

It is time for the church to realize that preaching the gospel is not its only purpose, but their ministry is the complete development of human being who is created in the image of God. God cares about the total wellness of man so the church needs to do same. We earlier argued that God cares for the hungry, the poor, widows, orphans and he cares about the environment too. He denounces oppression and tyranny and calls for justice (Deut. 10:18, Isaiah: 58:1-10). God's people are to be the voice for the voiceless and defender of the powerless, and so express their love. God's people are to be involved in transformational development because all that God created was good (Gen.1:31). The local church needs to maintain things to be good in the world as God made it. The Prophets affirm taking care of the poor because God is concerned about them. The prophets in the Old Testament were concerned about the needs of the people (physical and spiritual) (Amos 2:6, Amos 8:6, Amos 2:7 and Job 24:9-10). This shows that God's



rule is extended to the social realm. So the church cannot continue to preach the gospel without taking care of the people's social needs.

The Cameroon Baptist Churches of West Cameroon church must take the social realm as seriously as the gospel they preach. God intended his people to be well in all aspects and not just spiritual. In Jesus' ministry, words and deeds went together. He quotes Isaiah in Luke 4:18-19:

The Spirit of the Lord is upon me, because He has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.

The Spirit of the Lord, the Good News, and liberation (social works) defined the ministry of Jesus. Jesus' ministry has remained a model for us to follow in the contemporary world as we carry out God's mission on earth. Christ used different methods to bring people to the kingdom. Douglas Petersen says:

Jesus ministered to the people in a manner that met their needs, challenged them, and invited them to come under the rule of God. In the gospels, for children it meant dignity, for women self-worth and justice in marriage, for the sick it meant healing, for the self-righteous Pharisee it was the challenge to lay down legalism, have a childlike faith and humbly ask forgiveness and accept the gift of eternal life.<sup>21</sup>

For any church to be transformational in development these three aspects of ministry mentioned above must be the emphasis of the church. As a local church we have the Spirit of the Lord, we have the gospel and we have all the material blessings to be a blessing to others. As the Psalmist says in Psalm 67:

May God be gracious to us and bless us and make his face to shine upon us, that your ways may be known on earth, your saving power among all nations. Let the peoples praise you, O God; let all the peoples praise you! Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. Let the peoples praise you, O God; let all the peoples praise you! The earth has yielded its increase; God our God shall bless us. God shall bless us; let all the ends of the earth fear him.

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<sup>21</sup>Petersen, "Mission as Transformation," 116.

The Psalmist is asking for God's blessings so the nations will be blessed. We are blessed to be a blessing. Material and spiritual blessings we received from the Lord are for us to be a blessing to others. The local church is to be a blessing to others in the community. Jesus Christ preached to the people and demonstrated works of compassion (Mark 6:34) and power (Luke 4:31-41). He went about doing good and healing people. He exhibited in action the love of God that he was preaching. Jesus was not only concerned about the spiritual needs of the people but was also concerned about their whole being. The local church is to do same as He did. His words were explained in his works, and his works dramatized his words.<sup>22</sup> The ministry of the church is founded on Christ Jesus and the Old Testament prophets. The image of God in man is what should drive the church to be compassionate ministering to man.

In many communities living witnesses to God's larger story are already present in the form of the local churches or church. Bryant Myers states:

The transformational development process that points toward the kingdom is already underway. We do not represent the arrival of God's people. Any Christian understanding of transformational development must take this fact seriously and accept that God has already put a living sign of God's kingdom in the community.<sup>23</sup>

#### **4.7.1. The Local Church as a Servant**

First, the role of the church in transformation development is the same as man's role in the society. Man is to be a servant and a source of encouragement, not a commander or a judge. This role also applies to the Church. Roger E. Hedlund says, "God

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<sup>22</sup>John Stott, *Contemporary Christian: An Urgent Plea for Double Listening* (UK: InterVarsity Press, 1999), 345.

<sup>23</sup>Ibid., 126

has destined the church to serve as his agent of transformation in society.”<sup>24</sup> Hedlund further asks how this can happen. His responds:

For the church to fulfill its Divine destiny requires the transformation of the church. This begins with transformed minds of the believers. Transformed churches begin to transform their communities. God’s agenda includes the physical and social as well as the restoration of humankind. God is concerned for the whole person and the whole humanity.<sup>25</sup>

The church is to be a servant and a source of encouragement, not a commander or a judge. When the church ceases to be a servant no one will be willing to listen to her. She will be irrelevant in the society. The Cameroon Baptist churches need to look for opportunities how to serve the people in West Cameroon and encourage the people. Most of the time people are rather judged by the church. If the church is doing this the people will not even know where to go if they have a challenge.<sup>26</sup> Myers says:

The church can be the servant of its community, harnessing the wind and wood and water into technologies that make the world a little more habitable, or singing with the rest of creation the wonder of existence, or working side by side with all people of good will toward a better social order. If the church is to lead at all, it is in serving; in applying the creative energies released in Christ towards the stewardship of creation and the bringing of fallen structures closer to God's original purpose.<sup>27</sup>

#### **4.7.2. The Local Churches as Information Centers**

Secondly, the church has the truth that the others don't have because the church has the Bible. The church is also being led by the Holy Spirit. People should be able to admire the church because the church knows what to do at any time. The church should inspire communities when it is at her best. Myers says:

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<sup>24</sup>C.V Mathew, *Integral Mission the Way Forward: Essay in Honour of Dr. Saphir P Athyal* (Kerala, India: Christian SahityaSamithi Tiruvalla, 2006), 178.

<sup>25</sup>Ibid., 178

<sup>26</sup>Robert Kysar, *Called to Care: Biblical Image for Social Ministry* (Minneapolis: Fortress Press, 1991), 56.

<sup>27</sup>Myers, *Walking with the Poor*, 127.

The local church can and must be a source of value formation within the community. While not an exclusive source of values, people who are reading and living the word under the discipling of the Holy Spirit should be a significant source of inspiration and perspiration working for life and shalom. When the church is its best, it is a sign of the values of the kingdom and is contributing holistic disciples to the community for its well-being. The church is more important as a source of people than as a source of instruction or prophetic word.<sup>28</sup>

#### **4.7.3. *The Local Church as Hermeneutic Centre***

Finally, “the church is the hermeneutical community that reads the biblical story as its story and applies this story to the concrete circumstances of its time, place and culture. This is the community within the community from which the word of God is heard, lived, and revealed. This is the community that, because it knows the true story, can and must challenge the delusional assumptions and the web of lies.”<sup>29</sup> Preaching the gospel is not just the word that we speak, it is also what we do. James 1:27 is clear about taking care of widows and orphans and he calls this pure religion. The church must apply the word daily.”<sup>30</sup>

### **4.8. *Sustainability of Transformational Development***

As we know most development agency talks about the sustainability of the projects. Transformational development needs sustainability too. Many people have depended on the West for providing everything that they need that they don't think about sustainability. Any project without the blessing of “sustainability” will collapse. What are

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<sup>28</sup>Ibid., 127

<sup>29</sup>Ibid., 128

<sup>30</sup>Mathew, *Integral Mission the Way Forward*, 180.

the things to be considered when thinking of sustainability of transformational development?

First of all, we do not need to think of communities as people who do not have sustainability plans. We must recognize “the fact that even the poorest community already has some level of sustainability.”<sup>31</sup> Most of the communities were sustainable before any development agency came in. Secondly, the ultimate source of sustainable life is not ours to control. It is God through Christ who sustain life (Ps.104), (Ps. 104:14-16). According to Myers, “most communities are already sustainable in some manner because God has been and is at work through them.”<sup>32</sup> Thirdly, in sustainability, we need to seek answering question of growth, learning and continuing transformation. Transformation needs to be continued. It must not stop at one point. Also, community must be able to understand sustainability from physical, social, spiritual and mental perspective.

There are some basic things that human needs to live, like water, food, health care economics, and a sustainable environment. Food and nutrition need a sustainable agriculture. This approach must not be depending on chemical all the times which are costly and damaging to the water and land. For example “agriculture and water imply, physical sustainability implies enhancing the productivity and life-supporting capacity of the local environment in ways that ensure its future.”<sup>33</sup> Physical sustainability means that people are able to manage their health care by themselves. The church should be able to empowered people to do their things by themselves. A community should be able to use

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<sup>31</sup>Myers, *Walking with the Poor*, 128.

<sup>32</sup>Ibid., 128

<sup>33</sup>Ibid., 129

what is available in that community than seeking something which is far away. There are some resources that are readily available.

Wealth creation is very important in sustainability. Myers state that “Physical sustainability means enabling the poor to create wealth.”<sup>34</sup> The poor people need to be taught how to run small businesses and saving skills. Without this knowledge, it will be impossible for us to talk about sustainability in any community.<sup>35</sup>

#### **4.8.1. *Mental Sustainability***

Transformational development which is not restoring psychological and spiritual well-being is not sustainable. The broken image of the poor needs to be restored. If not there will be no sustainability. “We must seek the healing of the marred identity of the poor. We must treat them as valuable human beings, made in the image of God, loved by God. We must listen to them as if they have something to contribute, because they do. They simply do not appreciate how much they know. We must encourage the belief that God is for them and that God has given everyone something to contribute.”<sup>36</sup> The church should help the poor believe in themselves, not so much in the church. Creating a mental sustainability is very important in transformational development. People should be able to know that they can learn something and make sense out of this world. This is mental transformation when people can learn something new and apply it. The church must avoid creating or maintaining dependency by helping poor people to learn something

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<sup>34</sup>Ibid.

<sup>35</sup>Ibid.

<sup>36</sup>Ibid., 130

useful. Learning something new is a change from inside which is very power for sustainability.<sup>37</sup>

#### **4.8.2. Social Sustainability**

Korten defined development as “a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvement in their quality of life consistent with their own aspiration.”<sup>38</sup> Development is a process. It does not have an end point or a finished point. Transformational development will always be a process if it is to be sustainable. According to Korten, sustainability means “that any good development must sustain and nurture the environment.”<sup>39</sup> For transformational development to be sustainable everyone need to be treated equally. Why development does not take place in most part of West Cameroon because the poor are treated differently from the rich. There is the need for justice in the community and the church is that agent of transformation that is called to be characterized by the truth and justice.

The powerful should not be favored over the powerless. With this development can be sustainable. Outsiders should not be the people determining the development programs. The people of the local community need to determine what they consider as development and must be involved in the process. The decision of the people is much stronger and lasting and sustainable.

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<sup>37</sup>Ibid., 130

<sup>38</sup>Myers, *Walking with the Poor*, 96.

<sup>39</sup>Ibid.

Churches are good places for these principles to be taught for people to understand how to be involved in this process of social sustainability. It is rather unfortunate to say that some churches believed that if there is anything which is not talking directly about Jesus; it should not be mentioned in church. The church should be able to influence the government to do what the government is supposed to be doing to the people.<sup>40</sup> Friedman states that:

Social organization include formal and informal groups to whom the household belong, “including churches, mother’s clubs, sports club, neighborhood improvement associations, credit circles, discussion clubs, tenant organizations, syndicates and irrigation associations.”<sup>41</sup>

According to Bryant L. Myers, “The end of development for Christians is true identity, the restored identity of the poor as: “children of God with a gift to share” we are to be citizens of the kingdom, people living in just and harmonious relationship with God, self, each other, and the created order.”<sup>42</sup>

#### **4.9. Social Action a Consequence of Evangelism**

People’s needs are very important. This is not something to ignore or neglect while doing ministry as a church. I agree with Tim Chester when he says:

Churches and their members ought to think of caring for the poor as an eminent grace and excellent duty. For Christ is glorified and the gospel is honored when we care for the poor. Many people consider it unspiritual or something that should be spontaneous rather than organized. Many think it should not be central to the work of the church. Many think it should not be central to the work of the church. But in fact, it is one of the priorities of Christian communities because it is the main way we show the gospel grace of love.<sup>43</sup>

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<sup>40</sup>Ibid., 100

<sup>41</sup>Ibid.

<sup>42</sup>Myers, *Walking with the Poor*, 109.

<sup>43</sup>Chester, *Good News to the Poor*, 36.



Meeting the physical needs of people is one of the aims of evangelism. Ephesians 2:10 says, “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” Repented people become transformational in all aspects of life. Tim Chester says “people bring their problems with them when they come into God's kingdom. Churches planted among the poor will be churches facing issues of poverty and injustice. So church planting leads to social involvement.” Conversion is just the beginning of things and not an end. When God bring his people into his kingdom, the people look to God and the church to answer their prayers. The evangelical ministry of the church needs to be backed by health, education, food, and so on. When a church is planted in an area, automatically that church becomes a development agent. God transforms us spiritually and physically.<sup>44</sup> Social activity can be a bridge to evangelism. Social action in ministry can break many barriers and open many doors for preaching the gospel. Many doors for preaching the gospel have been open through social actions. On the other hand many doors have been closed because social action was neglected.

#### ***4.10. Social Activity is the Partner of Evangelism***

Evangelism and social action, as this thesis has argued from the beginning, should not be separated. Tim Chester says, “Evangelism and social action have often been partners in a mutually reinforcing way. Evangelism strengthens social action as the gospel changes people's attitudes and worldview. Social action can gain a hearing for the

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<sup>44</sup>Ibid., 68

gospel message.”<sup>45</sup> Tim Chester says “social action, then, can precede, accompany, and follow evangelism.”<sup>46</sup> In explaining this relationship between evangelism and social action, Tim Chester went further to state that:

Given this relationship, evangelism, according to the Grand Rapids Reports, has priority only in two senses. First, it has a logical priority, since Christian social responsibility presupposes socially responsible Christians, though this does not mean evangelism must come first in every context. Second, evangelism has a priority that stems from the unique nature of the gospel, for it “relates to people’s eternal destiny, and in bringing them Good News of salvation Christians are doing what nobody else can do.”<sup>47</sup>

In fact in the ministry of Jesus evangelism and physical acts were inseparable. This is to be our model for ministry today “evangelism and social responsibility, while distinct from one another, are integrally, related in our proclamation of and obedience to the gospel.”<sup>48</sup> Evangelism and service are both ways of evangelizing or witnessing for Christ.<sup>49</sup> Supporting this, Robert C. Pickett and Steven C. Hawthorne says:

Evangelical Christians are recognizing that social action and evangelism are not opposite poles. They are complementary partners in the task of the church. The task of the church cannot be split into the “social” and “spiritual” dimensions. We are to be the preserving “salt of the earth” as costly service must accompany the gospel proclamation. In almost all cases, tremendous benefit to the well-being of society can and should result from making obedient disciples.<sup>50</sup>

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<sup>45</sup>Ibid., 70

<sup>46</sup>Ibid., 71

<sup>47</sup>Ibid.

<sup>48</sup>Ibid.

<sup>49</sup>Chester, *Good News to the Poor*, 68.

<sup>50</sup>Ralph D. Winter and Steven C. Hawthorne, *Perspectives on the World Christian Movement* (Pasadena, California: William Carey Library, 1981), 747.

### ***4.11. Integral Mission of the Local Church***

The mission of the church is not separated. It is an “integral mission.” “The term “integral mission” comes from the Spanish “mission integral,” the term commonly used in Latin America for what others describe as “holistic ministry,” “Christian development,” or “transformation.”<sup>51</sup> The Micah Declaration joined holistic development, Christian development and transformational development and called them integral mission because of the weaknesses in the terms describing mission. According to Micah Declaration:

Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission, our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witnesses to the transforming grace of Jesus Christ. If we ignore the world we betray the word of God which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world.<sup>52</sup>

From the definition above we will make three distinctions from it to clarify the relationship between evangelism and social action (1) evangelism and social action are distinct activities; (2) proclamation is central and (3) evangelism and social action are inseparable.

#### ***4.11.1. Evangelism and Social Action are Distinct Activities***

Some scholars refused to make any distinction between evangelism and social action. According to those who hold on this, evangelism and social action are one activity which need not be separated. It is one activity. There is a problem with this kind of perspective because this ends up with one perspective or aspect- and it is usually

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<sup>51</sup>Ibid., 71

<sup>52</sup>Ibid., 72

evangelism being lost. Proclamation in this process gets lost because it is not a physical thing, it is just words. Proclamation and social involvement are distinct activities.

#### **4.11.2. Proclamation is Central**

With this view, only the gospel can save. Many evangelicals argued that evangelism and social action are equal activities. Man's greatest need is his reconciliation with God so as to escape God's forthcoming judgment. The only message that saves is the gospel of Christ Jesus. Tim Chester states that:

Social action can demonstrate the gospel, but without the communication of the gospel message, social action is like a signpost pointing nowhere. Indeed, without the message of the gospel, it points in the wrong direction. If all we do are good works among people, then we point to ourselves and our charitable acts. People will think well of us, but not of Jesus Christ. We may even convey the message that salvation is achieved by good works. Or we may convey the message that what matters most is economic and social betterment. We must not do social action without evangelism.<sup>53</sup>

#### **4.11.3. Evangelism and Social Action Are Inseparable**

Evangelism is a priority, given that the greatest need of man is to be reconciled with God and this need can only be met by the gospel message of the cross. It may be logical from this explanation to say that evangelism has priority over social action. For one to understand this there is need for a definition or explanation of priority. We do prioritize by giving preference to the thing on top of the list. The ones that are most important are to be treated first and less important treated after or may not even be treated. Human needs are very important so we cannot really choose ahead of time not to be involved in human needs. Evangelism might not make sense when human needs are not met.

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<sup>53</sup>Chester, *Good News to the Poor*, 74.

According to Tim Chester, “Mission takes place in and through relationships, and relationships are multifaceted.”<sup>54</sup> Proclamation is meeting human needs spiritually. If spiritual needs are to be made it also need a context for the need to be met. It is right for church leaders to focus on proclaiming the words. If the pastor of the local church has the gift of teaching the word of God or preaching that doesn't mean that will be the direction of the church. There are many different people with different gifts which need to be used for the edification of one another and for the expansion of the kingdom of God. The church according to Paul is like the body with many parts. Each has its own role to play and none should feel inferior (I Cor. 12:15-20). None should despise the gifts of others (I Cor. 12:21-24, I Peter 4:10-11). Tim Chester says "Evangelism and social action should be viewed as distinct but inseparable activities in our mission to the poor in which proclamation is central."<sup>55</sup> As Christians who want others to be saved, we need to look for every opportunity to share the gospel. It should not be as our social action are invalid but love should motivate us to share the gospel that gives people hope and meet their greatest need.<sup>56</sup> People may not listen to the message because the context in which it is presented is not enabling. Tim Chester says “when the context of our lives does not match the text of our message, we should not be surprised if evangelism becomes hard work.”<sup>57</sup> Tim has suggested two contexts that “best enable people to understand the message of the gospel: loving actions and loving community.”<sup>58</sup>

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<sup>54</sup>Ibid.

<sup>55</sup>Ibid., 75

<sup>56</sup>Ibid.

<sup>57</sup>Ibid.,77

<sup>58</sup>Ibid.

### ***4.12. Local Churches as Loving Communities***

Good works of love will enable people to listen to the gospel message (Titus 2:10, I Peter 2:12). What we do has a way of contributing how people listen to our message. It may not just be what we do as Christians but what the Christian community is doing<sup>59</sup> (John 13:34). The only way in which people will see the church as God's people is when they will see themselves loving each other and loving others. Love is such a powerful tool that Christians have to cause people to listen to the gospel of Christ. Tim Chester says, "In my experience, people are often attracted to the Christian community before they are attracted to the Christian message. This means we must ensure unbelievers experience the church as a caring, inclusive community. And that does not just mean a warm handshake at the door; it means drawing people into the network of relationships that makes up the church. It means ensuring that your unbelieving friends meet your Christian friends so they can observe how you relate to one another. The church must be a community of gospel people, not something you attend on Sunday."<sup>60</sup>

### ***4.13. Conclusion***

The Church's role is to equip the saint to do all the mentioned functions as the church. Christians will be educated and equipped on how to relate to the communities by sharing the love of God with all people. A Christian's life is to be different in all aspects in the community. Individuals cannot just sit to wait for the church to carry out all that we have discussed above concerning the role of the church. As the Church equips people as

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<sup>59</sup>Ibid., 78

<sup>60</sup>Ibid., 78

we earlier said the Church is an information center. The church can do this by preaching the whole plan of God (Acts 20:20-27). The writer of this thesis has a ministry, the Spring of Hope ministry in Cameroon. The ministry seeks to reach out to people in a wholistic way. Spring of Hope Ministry seeks to provide skill/knowledge for transformational development for the poor and underprivileged of North West Region of Cameroon. We are reaching to the Community with the Gospel through action- a wholistic approach that addresses all aspect of community living. Empowering the mind, empowering the body, and empowering the spirit of individuals, households and communities as a whole. We are seeking to address the issues that lead to poverty and hopelessness in the community.

## **CHAPTER 5**

### **SUMMARY, RECOMMENDATION, AND CONCLUSION**

#### ***5.1. Introduction***

The mandated mission of the church is transformational development. These are the positive changes in the human life materially, socially, spiritually and physically. This also involves the positive changes in the environment. The local church is to be involved in the total development of man which this thesis calls transformational development. God from the beginning saw that all that He had created was good (Gen.1:31) and was in perfect condition. God wanted all that He had made to continue to be good. All was working well and man's rule was just to take care of all that God created. Genesis 1:26-27 says:

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth. So God created man in his own image, in the image of God he created him; male and female he created them.

Man was given the role of ruling over the other creatures. The Trinitarian God says, “let us make man in our image” and so communicates that man is like God. Man is different from all the other creatures. Humans resemble God “in their ability to think, to communicate, to understand right and wrong, to be creative, and to experience relationships with God and one another.”<sup>1</sup> Sin marred the relationship between man and God. Throughout scriptures, we see God seeking to restore man back to himself. Isaiah

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<sup>1</sup>Packer, Grudem and Fernando. *Global Study Bible: English Standard Version*, 38.



prophesied concerning the ministry of Christ who was to come in Isaiah 61:1-3. The ministry of Christ according to Isaiah was a transformational ministry of preaching the Good News to the poor, setting captives free, giving sight to the blind and proclaiming the Lord's year of liberty. Christ came and quoted this text in Luke 4:16-19 and fulfilled it during his time. When leaving the earth He told the disciples in Matt. 28:19-20:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

Christ's influence is to be felt in all areas of life and not just the spiritual. He is our best model of ministry practice. Christ preached the gospel of the kingdom and lived out the kingdom. The local church is to preach the message of the kingdom and also to live out the kingdom in the community. Cameroon Baptist Convention Churches need to reflect on their model of ministry today by considering carrying the ministry out the way Jesus did it. There is need for a total development of man as he was created to be from the beginning. The ministry of the church is to the whole creation and not just to people. Total development of man is what the church is to be doing in the society. The role of the church has really been an issue in the contemporary society.

This chapter would attempt to draw a concise summary of the research that has been conducted on the role of the local church in transformational development. The summary will be from all the chapters and finally, the researcher would offer a conclusion of the conducted research.

## ***5.2. Summary***

Chapter one has provided the introductory section which is followed by the statement of the problem and the purpose of this study. This study is examined the role of the local church in transformational development from a theological perspective while reflecting on the Cameroon Baptist Convention churches in West Cameroon. The ministry of the local church is not just limited to spiritual things but to the restoration of humanity. If the church is not transformational in her ministry her impact will not be felt in the community. The role of the church is to touch humanity spiritually and physically for the glory of God. The Local churches should not depart from the biblically-based development model. Furthermore, the role of the church should not only be on humans but on the whole creation. This thesis is a theological and biblical study with a reflection on the Cameroon Baptist Convention churches in West Cameroon.

Chapter two deals with the background of the study beginning with the history of the first missionaries in Cameroon before the beginning of the Cameroon Baptist Convention. The first missionaries were from the Island of Jamaica. These were free slaves during the emancipation period. The thesis examined the history of the Cameroon Baptist Convention briefly as the institution where the studies will be applicable. The early missionaries were transformational and wholistic in their ministry. Their work had much impact on the people of West Cameroon. This chapter has also examined both Western and African perspectives on transformational development. Different views on the relationship between the spiritual and social works has also been examined. Different theories of development have been discussed. The conclusion of this chapter is that

transformation does not need to be reduced to one aspect or one thing. No one area or aspect of development has a higher priority than another area.

Chapter three has given a biblical and theological foundation for transformational development. The attempt in this chapter has been to see whether transformational development is biblical or not. This chapter began with creation and God's purpose for creation. The mandate given to man was to have dominion over all. God's creation was perfect and was to be maintained so that it will keep on looking good. But sin disrupted creation. This thesis has argued against the view that only man needs to be redeemed but rather that everything was affected and there need redemption back to God. In order to be able to understand transformational development, the kingdom of God has also been examined from biblical perspective. Different writers of the bible talk about the kingdom differently but meaning the same thing. Transformational development is rooted in God's character.

Furthermore, the chapter examined some biblical characters in relation to transformational development. Isaiah 61:1-3, the book of Habakkuk and Nehemiah's perspectives of transformational development have been discussed. Finally, the New Testament perspective of transformational development has been discussed. Shalom of the NT is fulfilled in Christ because God's mission was completed in Him. The Early Church was just following the example of Christ's miraculous signs, wonders, and compassion responding to human needs.

In chapter four, this research has examined the role of the local church in transformational development. The mission of the church on earth is to make visible the kingdom of God to all men. The local church is, therefore, that instrument that God is

using to bring solution to the problem in the world. God is using the local church because the local church is the embodiment of Christ. The ministry of the local church is not just limited to the local church but to the world at large. The only assignment for the local church is to let God rule them. God, first of all, demonstrated his love by sending his son to die on the cross for the whole world. The local church bears witness to God's reign. The second coming of Christ needs to be a motivation for the local churches to be witnessing.

Furthermore, the church is responsible for the spiritual restoration. In other, for transformational development to be effective the local church needs to partner with other agency to bring about development in the community. The local church should be a servant and a source of encouragement. Local churches need to be centers of information for everyone in the community. Interpreting and teaching the truth of God's word is in the hands of the local church. Right from the beginning, God instructed Adam to take care of the garden. This was sustainability. Physical, social mental, spiritual sustainability has been discussed. Sustainability is very important in development. Transformational development is a continuous process. This study is not exhaustive so I recommend further studies on these issues to know more on transformation development.

### ***5.3. Conclusion***

The role of the local church in transformational development is very important especially in the Cameroon Baptist Convention Churches of West Cameroon. The role of the visible church is vital in Cameroon because from this research we have seen that God created man to be in a relationship with Him and have dominion over the creatures.

Because man desired to be like God, he sinned and the relationship was marred. Man failed in his God-given assignment. The fellowship between God and man was distorted. Man was sent out of the Garden where he was to be. God promised from Genesis 12:1-3 that Abraham was going to be a blessing to the nations.

This was going to come through Abraham's seed. Isaiah's prophecy was about this Messiah that was coming from Abraham's seed. His ministry was going to be transformational as seen in Isaiah 61:1-2. When leaving the earth, the Messiah left his church to represent Him. If He was transformational in his ministry, the church, therefore, need to be transformational. The gospel should affect all areas of man's life and so change man. The gospel should change our discouragement and depression, love and relationships, sexuality, family, self-control, race and culture, witness, human authority, guilt and self-image, joy and humor, attitude towards class etc.<sup>2</sup>

At the beginning of Christ's earthly ministry, he read from Isaiah 61:1-2 giving his mission statement or purpose. The local church cannot develop another purpose statement apart from the one that he has already given to the church which is his body. The Church should not deviate from what Christ has given. Having examined the role of the local church from the biblical perspective, I, therefore, conclude that the Cameroon Baptist Convention local churches in West Cameroon must follow the model of Christ. Mark Labberton the President of Fuller Seminary in his book, *The Crisis and Promise of Following Jesus Today* states:

For the church today to claim it knows the Way, it needs to demonstrate convincingly that it has good news deserving of that name. In a world of violence, of fear, of poverty, of injustice, it has to show up in relationships and actions of life-giving power. In other words, the church has to show a different view and practice of power than the world

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<sup>2</sup>Keller, *Center Church*, 48-51.

around displays. It has to show it knows the Way in time of explosive global change and confusion.<sup>3</sup>

In times like this, I agree with Mark Labberton when he says that the church must show the people in West Cameroon and the world that she knows the Way. God's purpose for the church is that the church will be a community of those who love and hope in a world that is lost.<sup>4</sup> There are different models and views from people but Christ's transformational development model should be practiced by the church. The local churches in West Cameroon should preach the whole gospel which is transformational in nature and stop separating the spiritual work from the physical work. If the church should balance her ministry many Christians will remain in the Cameroon Baptist Churches in West Cameroon. Some move because their needs are not made. Andre Talla Says:

So at long last we have come to the African Initiative Churches, which took advantage of the failure of mainline mission Christianity to adapt to the whole teaching of the counsel of God: spiritual healing, deliverance from spirit possession, and the preoccupation with witchcraft. But "took advantage of" is the wrong expression; it should be better said that the pioneers of this vast movement responded to those unfilled needs, and were striving to make African Christianity deeper and more effective.<sup>5</sup>

Finally, in concluding this thesis, the Cameroon Baptist Convention Churches need to become practical in her ministry to the communities by demonstrating the love of God in all aspect of life. This will cause many to see that the church truly belong to God.

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<sup>3</sup>Mark Labberton, *Called: The Crisis and Promise of Following Jesus Today* (Dowers Grove, Illinois: InterVarsity Press, 2014), 31.

<sup>4</sup>Ibid., 32

<sup>5</sup>Talla, "Missions from the Majority World: Progress, Challenges, and Case Studies" *Evangelical Missiological Society*, No 17 (2009), 205.

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